A COLLECTION OF CERTAINE SCLANDEROVS Articles gyuen out by the Bishops against such faithfull Christians as they now vniustly detayne in their [illegible] together with the answeres of the Prisoners thereunto.

ALSO THE SOME OF CERTAINE COMMENDES HAD IN THE FLEETE according to the Bishops bloudie Mandate with two Prisoners there.

[By H. Barrowe]

[Dort]

1590.

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Grace to the reader with wisdome from aboue, to discerne the truth, & to walke in the same aright.

THese copies of [illegible]s articles & the awnsweres therunto, as also of these late conferences had in the Fleet, being come vnto my hands, I thought no lesse then my duetie to impart vnto thee, & publish to the view of all men: 1. that: the true cawses of these controvercies 2. the BBs dealing with Christs poore servants: 3. and cheifly the truth yt self might the sooner be brought to light & appeare. The cawses of controuersie thow maist herby perceaue tobe no light or small matters concerning things indifferent or some fewe trifling ceremonies, (as they haue long labored to make the world beleeue (althongh euen those least litle trifles being brought into & thrust by way of law vpon the church hauing no warrant in the testament of Christ ought not to be suffred for the space of an howre) but most high & vvaightie are these matters, concerning the whole building of the church: whith is affirmed to be altogether out of order from the verie foundation to the top, & not according to the patterne of Christs testamēt either in the people, ministerie, ministration, vvorship, gouernment, order, al things out of frame, such as can neither stand before the face of Christ, neither may anie of Gods children ioine vnto vvith promise of salvation. Now the course the BBs & their cleargie haue taken, to approoue themselues vnto all men to be no such deceitfull vvorkmen, theire building to be no such vvood, hay, stubble, hath not beene to bring their vvorkes to the light, & to submit yt & themselues, to be measured by the golden reed of Gods word, therby iustifying thēselues, conuincing and perswading others: but in stead of this, they first impriſon all such as make anie scruple or question of theire doings: yea all such as but speake against them, they shut vp in close pryson, there to continewe vvithout bayle or mainprice, all the daies of theire life, except they submit & recant: Some they cast into most noisome & vile dungeons, without ayre, foode, bedds, or so much as strawe to lye vppon, keeping them from theire vvyues, children, trades & labours, to the vtter vndoing & affamishment of them, their

wyues, & children; Others they lade, with as manie yrons as they can beare; ſom others they a while produced to the Seſſions, there indicting them as recuſants vppon the Statute made for the Papiſts; publiſhing them by theire prynt with priuiledg Anabaptiſts, Hereticks, Schiſmaticks, Sectories, Donatiſts, Conuenticlers, ſeditious, turbulent; ſparſing abrode through all the land certeine Articles of theire owne deuiſing againſt them, to bring them into hatred vvith the vvhole land. vvher vnto alſo they haue not ſpared theire toungs, in theire pulpits, where euery one of theire prieſts might forge what opinion he lyſt againſt them, & confute it with the ſame mouth, in theire name: and all this, vvithout once producing them, to anie chriſtian triall vvhere they might haue place giuen them, to defend themſelues, & produce theire reaſons, or once endeuoring to perſwade or confute them by anie one place of ſcripture; Yet not content with all this, they can take no reſt in themſelues, or thincke theire kingdome ſafe, vntill they haue deuoured the pray they haue taken, & rydd them out of the way, vvhich vvil not bow downe, & vvorſhip the Beaſt, & his image. And hereunto (hauing no hope to accompliſh theire bloudy purpoſe, by the common law of the land, ſeing they can finde no occaſiō againſt theſe men, except it be in the law of theire God) they of late contriued this new ſpaniſh conference, ſending certeine of theire ſelect ſouldiours vnto them into theire priſons, there by way of conference to fiſh from them ſom matter, vvheruppon they might accuſe them to theire holy fathers the BBs, who theruppon might delyuer them, as conuicts of hereſie vnto the ſecular powers. But bleſſed be God, that in theſe points, hath hevved theire hornes ſhotter in the beginning of her Ma^t. reigne, not allowing that to be hereſie, which they ſhould ſo pronounce, but what they by the ſcrip. ſhould ſo proue: againe no hereſie to be capitall or puniſhed by death, but what by the firſt. 4. Councells, & by the ſcriptures, was ſo adiudged: els had they by this, ſhed more innocent & chriſtian bloud, then euer theire predeceſſors did in this land before them. But now, as they will at no hand, be drawen vnto this peaceable & chriſtian triall, to haue theſe matters decided & iudged, by the word of God; ſo haue they not gayned that they ſought by theſe theire meſſengers, who (through the power of God) were intangled in theire owne vvords, not being able to ſpurne againſt the pricks, or to get ſuch matter at the hands of theſe pryſoners as they ſought: Which, they eſpying, followed not the ſute half ſo hotely as they were inioyned, comming but twice, vvhereas they ought to haue com tvvice euery vveeke, at the leaſt: At which

tymes,

tymes, how they behaued themselues, let such as were present report: and also such as read these conferences iudge, vvhat cause they haue to exclaime, & accuse of heresie &c. such as call them to the testament of Christ, & would haue theire whole Church, & all theire proceedings therin, buylt theruppon. Which course they are so far from receauing, as they open theire mouthes bouldly into a most high blasphemie, against God, & his tabernacle, & them that dwel in the heauen; theire handes they haue armed to violece, theire feete are swift to shed bloud, seeking by all subtile & indirect meanes to suppresse the truth. Wherfore, so much the more is it the dutye of euery true seruāt of Christ, euen by all meanes to publish the same; vvhich hath caused me at this tyme, to exhibit these things vnto the reading & view of all men; not regarding the blame that I ame like to sustaine at all hands therfore, so som may reapé anie good therby: Yet see I not whie anie should iustly be offended vvith this my doing, seing therby no vvrong is don to anie man. As for these prysoners that are named, & had to do in this busines, there is no cause they should be offended, seing they vnder theire owne handes haue made relatiō hereof vnto the Church, & haue (for so doing) the practise of the Apost. Acts. 4. ver. 23. as also of owre late martyres in Q. Maries dayes, in the lyke cases. The credit of these vvrytings, I partly refer to the conscience of the men that vvrote them, as they vvill answere the contrarye before that great Iudg; but cheifly, to the testimonie of the vvitnesses present & to the indifferent consideration of anie man, that vvill compare the arguments & answeres, to the present subiect of the discourse. As for the other side, if nothing should be publi shed, vntill theire consent were had, there should neuer anie of these things com to light. But if they thinke themselues iniuryed, let them set downe the particulers vvherin, or, for the further satisfying of all men, let them yet at length condiscend to som christian & free conference, where both sides may haue lyberty to produce theire reasons, a true record of them be kept, by faithfull & indifferent notaries, ech side be allowed to haue a copie therof, & time to consider of vvhat is passed accordingly. Thus might the thruth, sone, & peceablye be knovven, vvhere the vvord of God may be judg betvvixt them: from vvhich, vvho so departeth, & vvil not be reduced, let him to his vvne perill, vndergoe such censures, & iudgments as are due to his error & syn. Only this is sure, *vvisdome is iustified of all her children.*

Farevvell in the Lord.

To owre Louing freinds, Mr. Archdeacon Mollins, Mr. Doctor Andros, Mr. Cotton, Mr. Hutchinſon, and the reſt of the preachers, in & about London vvith in named.

AFter owre harty Commendations: I, the Biſſhop of Londō, haue receiued order from my Lords grace of Canterburye vvith the aduice of both the cheiffe Iuſtices, that conference ſhould preſently be had vvith theſe Sectories, vvhiche do forſake ovvr Church, and be for the ſame cōmytted pryſoners: for that it is intēded, if by ovvr good & learned perivvaſions, they vvill not be reduced to conforme themſelues to their dutifull obedyence, that they ſhalbe proceeded vvith all according to the courſe of the common lavve: Therfore, theſe are to vvill & requyre you, & euery of you vvhoſe names are mencioned in the ſhedule hereunto anexed, in her Maᵗᵉ. name, by vertue of her high Commiſſion, for cauſes eccleſiaſticall to vs and others dyrected; That tvviſe euery vveeke (at the leaſt) you doe repayre to thoſe perſons, & pryſoners, vvhoſe names are in this tycket ſet doune, and that you ſeeke by all learned & diſcrete demeanure you may to reduce them from their errors: And for that eyther their conformitye, or diſobedyence, may be more manifeſt, vvhen they ſhall com vnto theire trial; Therfore vve requyre you to ſet dovvne in vvryting the perticuler dayes, of your going to cōfer vvith them, & lykevviſe your cenſure vvhat it is of them, as that if occaſion doe ſerue to vſe it, you vvilbe ſvvorne vnto; And for that Mr Doctor Stanhope, Chancellor to me the Biſſhop of London, is gon out of the Citie, therfore vve requyre Mr. Mollins, to ſend for all thoſe ſeuerall preachers, and delyuer them the names of the pryſoners togeather with the pryſons vvhervnto they are aſſigned to reſort, and to requyre them as aforeſaide, to take the chardg vppon them, according to the truſt commytted vnto them: and in caſe anie of them refuſe, that then you require him or them, forthvvith, to repayre to me to Fulham, and to certefie me of their aunſvvers, before theire comming: And ſo vve byd you Farevvell: the 15. of Februarye 1589.

Your Louing freinds
Iohn Lond. Iohn Herbert. Edvv. Stanhope.
Rich. Coſen.

WE haue ſent you herevvithall a note of ſom part of their errors, vvherby thoſe preachers that are aſſociat vnto you

...u, may the better consider howe to deale in conference with them.

A briefe of the positions holden by the newe sectorie of recusants.

1. THat it is not lawfull to vse the Lords prayer publiquely in the Church, for a set forme of prayer.
2. Secondly that all set & stinted prayers are meere babling in the sight of the Lord, not to be vsed in publique Christian assemblies.
3. Thirdly, that the publique prayers & worship of God in England, as it is by lawe in the Church of England establi-shed, is false, superstitious, popish, and not to be vsed in anye Christian congregation.
4. That the Church of England as it is now establiſhed is no entier member of the Church of Christ.
5. That the gouernment of the Church of England, as it is now establiſhed, is no lawfull gouernment, nor christian, but antichristian & popish.
6. That the Sacraments of Babtisme & the Lords supper, as they are administred in the Church of England, be not true Sacraments.
7. That infants ought not to be baptised, according to the forme of baptisme ministred now in the Church of Englad, but are rather to be kept vnbaptised.
8. Manie of them make scruple to affirme, that the Queens Maiestie hath supreame auctoritie to gouern the Church of England in cases ecclesiasticall and to make lawes ecclesiasti-call, not contrary to Christs lawes.
9. That the lawes ecclesiasticall already establiſhed, by the au-ctoritie of the Queene & Realme, be not lawfull.
10. That if the prince, or maiestrate vnder her, doe refuse or defer to reforme, such faults as are amisse in the Church, the people may take the reforminge of them into theire owne hands, before or vvithout her auctoritie.
11. That the presbiterie, or elderſhip, may for som causes after admonition, if there ensue not reformation excommunicat the Queene.
12. That the Church of England, as it novv standeth by lavve establiſhed, professeth not a true Christ, nor true religion, that it hath no ministers in deed, nor Sacraments in deed.

lames

	Iames Foreſter	
Do: Bancraft	Iohn Francys	} pryſoners in newgate
	Robert Batkine	--in the Fleete.
Do: Grant	Thomas Freeman	
Do: Wood	Thomas Settel	} in the gatehowſe
	Iohn Debenham	
Mr. Egerton	George Collier	} in the Clynke
	Iohn Sparowe	
Do: Sallard	Edmond Nicolſon	} in the Clynke
Mr. Iackſon	Xpofer Raper	
Mr. Dunſcombe	Xpofer Browne	} in the Clynke
	Quintan Smyth	
Mr. Smyth	Androwe Smyth	} in the Clynke
	William Blakborowe	
Mr. Phyllips	Thomas Lemar	} in the Clynke
	Thomas Michell	
Do: White	Anthonye Clakſton	} in newgate
	William Foreſter	
Mr. Sparke	William Denford	} in newgate
	Roger Waterer	
Mr. Erlye	Edeth Burrowghe	} in newgate
	William Burt	
Mr. Turnball	George Smels	} in the Counter wood-ſtreet
	Xpofer Bowman	
Mr. Edmonds	Robert Iackſon	} in Count: woodſtr.
Mr. Haughton	Nycolas Lee	
Mr. Gylpenne	Robert Andrewes	} in Count: woodſtr.
Mr. Coper	William Hutton	
Mr. Archpoole	Iohn Buſer	} in Count: woodſtr.
Do: Hanmer	Iohn Fiſſher	

Wil-

Do: Crooke	William Clarke	} in Count: vvoodstr.
Mr. Trypp.	Richard maltusse	
Mr. Morrison	William Fouller	} in Count: vvoodstr.
Mr. Crowe	Richard Skarlet	
Mr. Brovvne	Roger Rippine	} in Count vvoodstr.
Mr. Hall	Iohn Clarke	
Mr. Moslee *preacher at Bridewell.*	Rowland Skipworth George Knifton	} in the Counter poultrye
Mr. Anderson	Richard Hayward	} in Count: poult.
Mr. Gardiner	Iohn Lankaster	
Mr. Cotton	Thomas Endford	} in Count: poult.
Mr. Cheyne		
Mr. Mollins	Henry Barrowe	} in the Fleete
Mr. Androvves	Iohn Greenwood	
Mr. Hutchinsō		
Do: Sarauea	Daniell Studley	} in the Fleete
Mr. Grauet	Walter Lane	
Mr. Fisher	Edmond Tomson	} in the gatehouse
Mr. Iudson	Iohn Nicolas	
Mr. Temple.	William Dodson	} in the gatehowse
Mr. Allison	Iohn Barrens	
Do: Blague	Iohn Cranford	} in the gatehowse
Mr. Herd.	Richard vvheeler	
Mr. Harvye	Thomas Canadine	in the gatehowse

A brief answeare to such Articles as

the Bishopps haue giuen out in our name, vpon which articles their Priests were sent and injoyned to Confer with vs in the seuerall prisons wherin we are by them detayned.

HOw charitablie soeuer theis forged positions conningly cõtriued, may seme to be framed, in respect of the sclaunderous priuiledged pamphletts, heretofore dispersed through the whole land, by the enemies of Christ & suppressors of all righteousnes, to bring vs in contempt with all men; yet if we consider the end, & more sereously vvay the present drift of theis BBs, theire priests, and new reconciled Reformists, set aworke in this busines, we shal finde they neuer went more craftely about the spilling of owre innocent bloud. For they in theire secret consultations hauing collected theis articles, haue allso togeather vvith them constituted & commaunded certaine theire priests, twise euery weeke, during this Lent, to offer vs priuate conference in way of examination, or auriculer confession, to fish farther cause of accusation vppon theis poincts; vvhose testimonie & verdict of suborned vvitnesses, they think to frame to their bloudthirstie appetites; vve in the meane tyme not suffred, eyther to set downe owre ovvne positions, neyther before equall vvytnesses to answver or discouer theire false allegations. Wherfore vve thought it good (being all close pryssoners) to relate vnto all men that desire the truth, ovvre simple iudgments in theis doctrines, vvherat they thus snarrle; vve resting still most desirous of anie christian or equall conference before indifferẽt vvitnesses set dovvne & recorded, if vve might obteine the same vppon the dispence of ovvre lyues; yea the God of heauen knovveth, hovv vvilling & ready vve are to be instructed or corrected in anie thing vvherin vve err, vvhen it shalbe shevved vs by the booke of God.

First then vnderstand, that theis accusers affirme theis to be ovvre positions, vvhich they haue framed of theire ovvne braine, vvithout ovvre knovvledg, much lesse cõsent. Secondly they pronunce vs nevve sectories, although vve hold no other thing in iudgment or practize, more then Christ & his Apostles haue taught vs in the Scriptures, and cõfirmed by theire examples & deathes; And vvhether Christs testament & theis mens antichristian lavves & ordinancs, fetched from Rome, or deuised by themselues, be novv to be holden nevve doctrines, let all men consider. Thirdly they call vs Recusants, hauing neither forsaken the fellovvship of the true Church or least member of

Christ

Christ that vvalketh in the Communion of the faith, submytting himself to be guyded by Christs lavves & ordinances, not refuſed anie truth approued vnto vs. Only vve, according to the Commandment of God, haue forſaké all ſpirituall fellovvſhip vvith theire falſe Church, as alſo the inuetions & popery, yea all the execrable marchandize of that miniſtery & confuſed Babell, euen that vvorld of vvickednes; Out of vvhich the Lord Iravve fourth all his elected.

1. *That it is not lavvful to vſe the Lords prayer publiquely in the Church for a ſet forme of prayer.*

THe Lords prayers vve take to be thoſe prayers vvhich himſelf offred to his father, in his ovvne perſon, as he vvas man vppō earthe, according to his preſent occaſions, & the will of his father poured fourth. The forme of prayer gyuen to his Diſciples & to all poſteritities by the record of the Euangeliſts, we hold & acknowledg moſt holy Canonicall ſcripture, to be vſed of all Churches in that vſe, and to that end for which owre Sauioure gaue it: Namely, to be the perfect patterne & rule of all owre prayers, vvhether deprecations, ſupplications, thankſgyuing &c. Not that we are bounde to the very vvords ſaying ouer, or aſking all things therin conteined euery tyme we pray, nether that the words red or ſayd ouer by rote can be called a prayer, ſeing all prayer muſt procede of Gods ſpyrit from owr owne harts according to owre preſent neceſſities: So that where he calleth it the Lords prayer he falſefieth the text, ſeing Christ neuer did or could vſe it as his owne prayer; For there is petition made for remiſſion of ſynnes, he neuer treſpaſſing; And where he ſaith we hold it vnlawfull to be vſed publiquelye in the Church for a ſet forme of prayer, he ſclaundereth vs; vve graunt it to be the abſolute, perfect, & only forme of all true prayers. If anie demaund further, vvhether vve may vſe the vvords therof, eyther wholy as they are ſet downe, or anie ſentence of them in prayers, we anſwer, by explication, or application, tending to edifying & expreſſing owre preſent eſtate, vve may. The ſame queſtions may be demaunded of the prayers mentioned in the Pſalmes & dyuerſe other ſcriptures, to which vve aunſwere, that we reſtraine no man of the vſe of anie parcell or ſentence of Scripture, rightly applyed; Yet herevppon is not iuſtified eyther theire fyue tymes ſaying ouer of theire Pater Noſter in theire Engliſh morrow maſſes, nor yet theire ſuperſtitious repetition of theis words in the concluſions of theire prayers after or before theire ſermons, vvhen as they ſay they knowe not vvhat to aſke, and therfore pray as Christ hath

taught them, (by repeting theſe vvords vvhich thei call the Lords prayer) where in thei lye.

2. *That all ſet & ſtinted prayers are meere babling in the ſight of the Lord, and not to be vſed in publique Chriſtian aſſemblies.*

FOr ſuch formes of prayer as are Canonicall, ſuch as be commended to vs by Gods ſpirit in his word, we haue already in the former Article ſet downe the true & holy vſe of them to be for inſtruction &c. But, that anie man ſhould thruſt his deuiſes into the worſhip of God & chriſtian aſſemblies, we wonder at theire ignorant preſumption, and much more that they dare be ſo bold as to ſet & ſtint the holy ghoſt, what, vvhen, & hovv manie vvords to vtter in prayer; So that your annuall, monthly, dayly, morning and euening prayers, vvherin you bynde mens conſciences to the preſcript repetition of your ovvne vvords as an offring to God, vve hold them by the euidēce of Gods booke not only a babling, but apochriphall & Idolatrous, contrary to the ſecond Commaundmēt, bringing the vvrath of God vppon the impoſers & receauers; For by theis Idolls you take avvay the vvhole lyberty, fredome, & true vſe of ſpirituall prayer; yea you ſtop the ſprings of the lyuing fountaine vvhich Chriſt hath ſealed in his Church.

3. *That the publique prayers & vvorſhip of God in England as it is by lavve in the Church of England eſtabliſhed, is falſe, ſuperſtitious & popiſh, & not to be vſed in anie Chriſtian Congregation.*

IF Chriſt Ieſus the author & finiſher of owre faith haue conſtituted & confirmed the miniſtration of the new Teſtament perfect for all ages & perſons how to ſerue him according to his vvyll, then your liturgye drawen out of the Popes portuis is not only Idolatrous, ſuperſtitious, & a deuiſed vvorſhip, the inuentions & precepts of men inſtead of the liuelye graces & preſent guifts of his ſpirit wherby men call vppō his name, but a bondle of infinite groſſe & blaſphemous errors, yea euen a [illegible] or counterfeit goſpell, not only ſet aboue the goſpell of Chriſt but dyrectly inſtituting an other miniſtry & miniſtracōn then Chriſt hath commended & commaunded to his Church till his apearing in the clouds to iudgmēt: vnto vvhich Idoll and huge Chaos of long gathered & patched errors all your miniſtery is ſworne, vvherby they renounce Chriſts Teſtamēt & muſt adminiſter by this liturgye, babling ouer the ſeuerall parcells therof as thei are lymited, preſcribed, & ſtinted from yeare to yeare, & day to day; By which liturgye or new goſpell the prieſts of that order are approued ſufficient without preaching or the guyft of

teaching

seruice

teaching, and the repeating of that [redacted] booke accompted sufficient for all mens saluation; And if anie do preache, his doctrines must be conformed to the orders hereof. The errours in this Idolatrous booke conteyned, vvould not be easely repeated in half a day; yet this vve are able to proue, that it instituteth & apointeth another ministery & ministration in all points, then Christs Testament hath confirmed; not only peruerting, & making of no effect the ordinances of God concerning the vvorship of his people; but establishing another in the place therof, as in theire prayers, Sacraments, fasts, feasts, offrings, purifications, maryages, buryalls &c. manifestly apeareth.

4. *That the Church of England, as it is novve established, is no entire member of the Church of Christ.*

THe Common vvealth of England, or parish assemblies, as they gennerally stand vnder & subiect vnto the aforesaide vvorship & ministery consisting of all sorts of vncleane spirits, Atheists, papists, hereticks &c. are not the true apparant established Churches of Christ, or communion of saincts; and so by outward profession, they neither being gathered from the vvorld to the obedyence of Christ, neither hauing power or freedom to practise Christs Testament, as the truth is reuealed, are no entire member of the body of Christe.

5. *That the gouernment of the Church of England, as it is novv established, is no lavvfull gouernment, nor Christian, but antichristian, and popish.*

HAuing in the former articles sufficiently proued theire worship & ministerye to be Idolatrous, forbidden in the second Cōmaundment, as all apochripha & inuentions of men; It is euident to all men, & confessed of owre enemies, that the ministers, lawes, & other ordinācs, wherby the parish assemblies are gouerned, are not such as Christ apointed to his Church, of Pastor, Teacher, Elders, Deacons &c. But by such officers, Courts & Cannons as are hatched from Rome, as Archb. L. BBs &c. whose titles, office, or administracōns, were neuer heard of in the scriptures.

6. *That the Sacraments of Babtisme, & the Lords Supper, as they are administred in the Church of England, be not true Sacraments.*

THere neither being lawfull ministery to administer, nor faithfull holye free people, orderly gathered vnto the true

true outward profession of Christ as we haue before shewed, and consequently no Couenant of grace, the Sacraments in these assemblies of Baptisme and the Lords supper, gyuē vnto Atheists, papists, vvhoremasters, drunkerds & theire ferde, delyuered also after a superstitious maner according to theire liturgye, and not according to the institution & rules of Christs Testament, are no true Sacraments, nor seales vvith promise.

7. That infants ought not to be baptised according to the forme of Baptisme ministred now in the Church of England, but are rather to be kept vnbaptized.

NO godly Christians, seperat from the false Church ought to bring theire infants to theis parish assemblies to be baptised into that felowship or profession, by that ministery, or according to that order; but in the true Church to seeke the Seale of the Couenant so sone as it may be had by the true ministerye in the Congregation according to Christs institution, we still affirme.

8. Manie of them make scruple to affirme that the Queens Mairstie hath supreame authoritie to gouerne the Church of England in cases ecclesiasticall, and to make lavves ecclesiasticall not contrarye to Christ lavves.

ALL true Christians vvithin her Maiesties dominions acknowledg her Maiestie to be the supreame maiestrate & gouernesse of all persons with in the Church, & vvithout the Church, yea ouer all causes ecclesiasticall & ciuill; yet allwayes vvith this Caueat, that no flesh may presume to add anie thing to his vvord, or diminish anie thing from it. This vve make no scruple to affirme.

9. That the lavves ecclesiasticall alreadye established by the authoritie of the Queue & Realme, be not lavvfull.

SEing the ecclesiasticall lavves, Canons, Iniunctions, Articles, Courts, ministery &c. vvherby theis parish assemblies be gouerned and guyded, are not deryued from the booke of God, or can be vvarranted therby or grounded theruppon, but are the inuentions of men vvhich tourne avvay the truth, abrogating Christs lavves & ordinances, yea seing they are culled out (if not whollie receaued) from that great Antichrist his Canons, orders & diueliish polecies, as most malignant oppositions against the vvill of God, confirmed & perfected vvith Christs bloud & miracles from heauen; therfore these Canons, Iniunctions & articles hovv plawsible soeuer they agree to the vvorld, yet are they the execrable wares of Antichrist, Statuts of Omry, and not to be receaued or obeyed of anie, that loue the Lord Iesus Christ.

That

10. *That if the Prince or Maiestrate vnder her doe refuse or defer to reforme such faults as are amisse in the Church, the people may take the reforming of them in theire owne handi, before or with out her authoritie.*

NEyther do we looke for anie reformation of Babell, that is this world of confusion your false Church, neither do we take vppon vs to intermeddle with the Magistrats sword, but keepe owre selues in thought, word, & deed, within the lymitts of owre calling in all dutifull obedyence, to owre prince & superiours, for conscience towards God, and teach men both by vvord & example so to vvalke; But that all that vvylbe saued must forsake the false Church, & by repentance come vnder Christs obedience, to serue & vvorship God aright in his true Church, vve hold it so true a doctrine as that there is no other meanes or promise of saluation; Nether may vve eyther neglect the true seruice of god nor practise of anie part therof, or haue fellowship vvith the works of darknes, though the prince should inhibit the one & commaund the other; no, herein vve shew no disobedience to magistrats, vvhose displeasure vve must rather vndergoe, then fall into the hands of the euerlyuing god vvho vvill abide no halting. For the vvarrant of those things vve haue the doctrine of the prophetts, Christ, & his Apostles who teach vs in this case to suffer persequutiō as they that feare him that can cast both soule & bodye into hell fyre; and if the magistrate punish vs for vvel doing vve are far from resistance vvillingly vndergoing vnto death theire displeasure: But god forbid they should be guylty of owre innocent bloud by such sclaunderous reports, vvithout due examinacōn of the truth: It is these vvicked false prophetts that trouble the land, that oppose the magistrats povver against Christ, ciuill against spirituall, Prince against Subiects.

11. *That the presbiterie or Eldership may for some causes, after admonition, if there ensue not reformation, excommunicat the Queene.*

WE detest that Antichristian povver of that person or presbiterye vsurping authoritie ouer the vvhole Church as you & others do exercise in your popish Courts, secret Classes, deuised Synods of priests as though they vvere Lords ouer the heritage. The true officers of Christ vsurp no tyrannicall iurisdiction ouer the leaste member, neither do anie publique thing vvithout the consent of the vvhole Congregation, much lesse may the presbiterie excommunicat anie person by theire sole povver, seing Christ hath gyuen this povver to the vvhole Church, and not solye to the presbiterie. The Prince also if he vvilbe held a mēber of Christ or of the Church, must be subiect

to

to Christs censure in the Church. That Congregation then, wherof the prince is a member, may excommunicat the obstinat offendors therin, vvithout exception of person read of in the whole Booke of God; yea great iniurye to Christ his Church, and to the prince it were, to exempt them from the meanes of theire owne saluation, for which end this power is only gyuen, & ought to be so exercised; Neither doth it derogate, diminish, or take away ame part of the magistrats power or auctoritie, except you vvould haue no lawfull magistracye that is not of the Church, or that the spirituall power of Christ in his Church should disanull the magistracy, which were diuelish doctrine.

12. *That the Church of England, as it nowe standeth by lawe established, professeth not a true Christ, nor true religion; that it hath not ministers indeed, nor Sacraments indeed.*

AS for your Religion, Church, Sacraments &c. we haue before shewed the forgerye of them, vnto which former Articles vve referr the reader; Only now vve must take away Balaã his stumbling block, which he layeth before men, as though vve denyed the true Christ, perfect God, & perfect man, of his tvvoe natures subsisting, not confounded but vnited &c. Yea vve confesse there is but one bodye, one spirit, one Lord, one faith, one baptisme; and that this Christ is in all places & the same for euer, hovvsoeuer the false Church may challenge interest in the lyuing Child. But that these parish assemblies denie him to reigne ouer them, yea to be anie true Christ vnto them, by theire deeds it is manifest; For doe they not put the reede of the Popes Canons in his hand, in steade of the Scepter of his ovvne holy vvord? Do they not make him a minister of an other Testamẽt, by bynding him to this theire popish Apochripha liturgye, and all theire other deuises made, or to be made? Do they not make him a priest, a sacrifice, to all the prophane & vngodly? To conclude, do they not hereby denye and abrogate all his offices in his Church, of kingdome, priesthoode & prophecye, and his vvhole anointing in the flesh?

A sum-

The brief ſumme of a conference,

had the 9. day of the 3. Moneth, betweene Mr. Hutchinſon Arch-Deacō, & me Iohn Greenwood priſoner in the Fleet, hauing bene kept cloſe now a yeare & an half, by the BBs ſole commaundement. The perticuler diſcourſe wherof, vvere but vnprofitable to relate, neither will I truſt my fraile memorye therin. 9 May 1590.

Mr. Hutchchinſon ſaid he came by vertue of Commiſſion in her Mats. name, to confer &c.

I denying to make anſwere to anie thing, vntill I might haue indifferent vvitneſſe by, & the matter to be vvritten downe, obteined to haue pen & ynke, & Mr. Calthrop a gentleman & pryſoner to be vvitnes. I deſired Mr. Hutch. to ſet downe the end of his comming, & I vvould make anſwere thereunto; vvhereupon he vvrote vvith his owne hand to this effect.

Memorandum, that I Mr. Huthchinſon being deſired by Mr. Greenwood to ſet downe the end of my comming, ſhew it him to be by vertue of commiſſion, yet not to examine him, or anie vvay to hurt him, but to confer vvith him about his ſeperating of himſelf from the Church of England, if I might reduce him &c.

I Iohn Greenwood not deſiring Mr. Hutchinſon his comming, yet am moſt vvilling of anie Chriſtian conference, vvhere it ſhall be free aſvvell to oppoſe as anſvvere, & on both ſides the matter to be recorded in vvriting. The cauſe that I vvill not othervviſe reaſon, is, for that I haue bene vvickedly ſclaūdered, & our cauſe falſly reported by Do. Some & others &c.

Mr. Hutchinſon then brought forth certaine articles of theire collections, reading them vnto me; Alſo he ſhevved me Do. Somes ſclauderous booke, vvhere he turned to the poſitions the author had falſly affirmed to be ours. Hauing read his Articles, he demaunded vvhether I approued or diſalovved of them: To the Articles I ſaid they vvere theyre ovvne collectiōs & not ours; And as for Mr. Somes booke, it vvas full of lyes & ſclaunders; But I vvilled him, if he vvould confer, to ſet dovvne ſome poſition vnder his hand, vvhich I vvould aſſent vnto, or els diſproue. Still he vvould haue me to anſvvere ſome of thoſe articles &c. But at length he vvilled me to ſet dovvne ſome cauſe vvhie I would not come to theire Church; vvhereuppō I vvorte thus.

The parish aſſemblies in England, conſiſt of all ſorts of profane people, generallye ſubiect to this antichriſtian miniſterie, lavvves, Courts, vvarſhip, &c. And therfore are not the true apparant eſtabliſhed Churches of Chriſt

To this he first answered, that if the parish assemblies were a false Church, then euery member thereof was a member of the false Church, which were dãgerous for me to affirme; I desired him first to denye or affirme, the argument being generall, & after infer what it pleased him; at last he made this answere in writing with his owne hand.

HVTCH. Your vnsufficient Argument hath 2. defaults in it. 1. the sequell of your Argument is not true; 2. Your first assertion cannot be prooued.

GREEN: I will replie vppon your second exception, as order requireth. That Your parish assemblies consist of all sortes of profane people &c. is thus proued.

They vvere all by the blovving of her Maiesties trumpet at her coronation in one day receaued vvithout conuersion of life by faith & repentance, & they & theyr seede euer since generallie receaued to your sacrament vvithout anie seperation from the vvorld; Therfore they novv consist of all sorts of profane.

HVTCH. Most of them are now departed by death, which then were so receaued.

GREEN. Therfore I included their seede to stand in the same estate not seperated from the world, & so could not be [illegible] a people called out.

HVTCH. I know not what you meane by seperation.

GREEN. You know what בדל BADAL signifieth, & as light is seperated from darknes, so must the Church from the profane.

HVTCH. What meane you by profane?

GREEN. Atheists, men without the knowledg or feare of God, together with the papists, hereticks, & all other infidells. Answere I pray you directly to myne Argument.

So he began with long circumstances to write, I perfectly remember not what words, but to this effect.

HVTCH. Mr. Greenwood affirmeth, that because the people were conuerted from poperie by her Maiesties trumpet at her coronatiõ therfore they consist of all sorts of profane, with certaine such like words.

GREEN. You falsefie my former Arg. & make no sufficient or direct answere to it; Answere directly.

HVTCH. The Church of England receaueth none to their sacraments but such as make publike declaration of their faith; therfore consisteth not of, or alloweth any profane people &c. Heere we had much to doe about declaration of faith, He said they in euerie assemblie had a general confession of sin, & other confessions of faith, & so were not to be called profane. To which I answe-

nſwered the papiſts alſo had their confeſſions, as the *Creed & Pater noſter*, which they repeated daily in their meetings, yet could ey not for that verball confeſſion be accompted the true hurch.

r. Hutchinſō ſaid the popiſh Church was the Church, though th manie corruptions; & when I demanded whither the true hurch or no, he ſaid they were the Church of God. To which nſwered if yt were not the true Church, yt was the Church the deuill: At which they were diſpleaſed I ſhould indg ſo vn-haritablie. Well, ſtill I denied theyr ſaying ouer their ſeruice be a true & ſufficient confeſſion to make them Chriſtians, firming they might teach ſuch a verball confeſſion to a parrat.

VTCH. Wil you iudg mens harts? euen their godfathers doe make a confeſſion for their infants.

REEN. That is euen ſuch confeſſion as the reſt, a babling ouer certayne words without knowledg; Neither can there anie cō-feſſion be made for infants, but in mockerie. I iudg not their hearts, but I know they are not able to giue accompt of anie faith, except the verball repeating certayne words taught them by rote. But I will anſwere your former obiection.

Your pariſh aſſemblies neuer publiſhed their conuerſion of life vvith knowvledg & fruites of repentance, ſeeing they had no doctrine to call them before they vvere all vvithout exception receaued; yet are all they & their ſeed of your Church; therfore you receaue and allo vvt the profane &c.

This Argment is not fullie ſet downe, becauſe Mr. Hutchinſon tooke vp the paper, neither was yt awnſwered.

Whiles I was writing this laſt poſition, Mr. Huth: was dilating from the 3 of Mathew, how Ihon Baptiſt receaued them that came to his baptiſme with ſmall confeſſion, & no knowledg of their former life; yea that the Phariſeis & Saduceis were baptiſed &c. alſo the Eunuch verie ſpeedily &c.

GREEN. You falſifie the text, & deceaue the people; where can you proue that the Phariſeis & Saduceis were baptiſed of *Ihon*?

HVTCH. Heerupon Mr. Hutchinſon turned to the 3 of Math, & began at the 5 verſe to read *Then vvent out to him Ieruſalem & al Iudea; & they vvere babtiſed of him, confeſſing their ſinnes.*

GREEN. Were all Iudea & they of Ieruſalem baptiſed?

HVTCH. No, none but they that cōfeſſed their ſines were baptiz.

GREEN. This maketh againſt your ſelf that none were receaued to Ihons baptiſme but ſuch as confeſſed their ſins, for with you all the world is receaued as membres of your Church, & theyr ſeed baptiſed. Heere he would haue made the people beleeue I would haue none receaued to the Doctrine of the

Church, but they which vvere alreadie called, I told him he muſt put difference betwixt the hearing of doctrine, & receauinge to be a member of the Church, & to the ſacraments. He demanded vvhome I accompted a member of the Church. I ſaid ſuch as both by vvord & practiſe ioined themſelues (in the ſeruice of God) into the fellowſhip of the true Church &c. Then he demanded vvherin the ſeruice of God conſiſted; I ſaid in the vvhole obedience of his vvil: he yet demanded vvherin chieflie &c. I anſwered I would not be catechized, but deſired him to bring ſome more euidēt proſe that the Phariſeis & Saduces vvere baptiſed. He ſaid the vvhole chapter proued yt; I deſired him to draw ſome one argument from ſome one verſe: ſo he began againe & read the 7 verſe.

HVTCH. *Novv vvhen he ſavv manie of the Phariſeis & Saduces come to his baptiſme, he ſaid vnto them, Generations of vipers vvho hath forvvarned you &c.* Againe in the 11. verſe Iohn ſaid *In deed I babtize you, vnto amendement of life* &c. Firſt (ſaith he) they vvere forwarned to flee from the vvrath to come 2 they came to his baptiſme 3 the text ſaith *Ego baptizo vos &c.* all theſe proue they were baptiſed.

GREEN. In that he calleth them generatiōs of vipers, yt is euident they obeied not his forewarning, neither vvere baptiſed. 2. their comming to his baptiſme proueth not that they vvere baptized, 3 that ſame *Ego babtizo vos* is not referred to them: ſo that euerie vvay you haue falſly made cohærence in the text; whervppon he vvilled me to read yt.

GREEN: I then tooke the booke, & breeifly collected from the vvhole diſcourſe thus; Ieruſalem & all Iudea came to Ihons miniſterie & all that confeſſed their ſinnes vvere baptiſed; But when he ſaw the Phariſeis & Saduces come vnto his baptiſme, he called them Generations of vipers, and therfore baptiſed them not. For this diſiunctiue ſentence *but vvhen he ſavv the Phariſes &c.* ſheweth an exception, that he baptiſed not all that came to him in the vvildernes, neither vvould he haue called them generations of vipers, if he had baptized them. Abowt theſe matters we had much adoe, vvhich becauſe his next cōming vvas onlie to cauill about the ſame, I will refer yt to our ſecond cōference.

It muſt be remembred that Mr. Hutchinſon made promiſe to me to prooue the Church of Rome the true Church vvhen he came againe. Further remember, that theſe matters about the Phariſeis & Saduces, baptiſme vvere not written, & theſe poſitions & awnſweres which were written, Mr. Hutch: would needs carrie them avvay, & vvould neither haue the vvitneſſes to keep them, or me euer to ſee them or conſider of them. And though

hough I through much adoe had gotte him to giue them into
he vvitneſſes hands, yet ſo ſoone as I vvas gon & lockt vp,
r. vvardens man vvas ſent to the gentleman for them, vvhoe
enijng to deliuer them without our conſents, Mr. Hutch: ſent
he Archb: his purſyuant for them, which Mr. Hutch: the laſt
ay of our conference denied in the preſence of manie gentle-
nen. So that either the Purſuyuant Watſon made a lie, or els
r. Hutch: cannot be excuſed. But for that which I haue vvrit-
en, I refer yt to the vvitneſſes for the truth therof, yea the poſi-
ions & anſweres to the vvriting vvhich Mr. Hutchinſon hath
ept from me.

The ſumme of the ſecond conference had Betweene M. Hutchinſon, & me Ihon Greenwood, the 17 day of the 3 moneth.

17 May 1590. THe 17 day of the 3 moneth I was ſent for out of my chamber, & brought into the porters lodg in the Fleet, where I found Mr. Hutchinſon, & one whoſe name I after vnderſtood tobe D. Bright; Theſe 2 were cloſely locked in that no mā might heare our conference, onely one of Mr. vvardens men, beſides my keeper came in; ſo ſoone as I was come & willed to ſit downe with them, M. Hutchinſon began to make rehearſall of one point of our former conference, to this effect.

HVTCH. Mr. Greenwood, you know the laſt time that I was with you, I prooued vnto you that Ihon Baptiſt receaued to his baptiſme the Phariſeis & the Saduces, mētioned in the 3 of Math. which you did not agree vnto. The proofes that I brought were manie. Firſt the text ſaith *they came to his baptiſme.* 2. he ſaith *I baptiſe you &c.* How ſtand you yet minded in this point, proceding further to repeate mine anſweres, but I brake yt of, & made replie.

GREEN: It is verie true that we diſſented in this doctrine, & I diſprooued all your alligations then brought to prooue that they were baptiſed; I will not ſtand now to call into queſtion our cōference then had; only for that this was not them ſet downe in writing, I beſeech you if you remaine ſtill of minde that they were baptiſed, ſet yt downe vnder your hand, & I will either aſſent vnto yt, or denie yt for iuſt cauſe.

HVTCH. I will doe ſo, but if you will denie yt, ſet downe your denial.

GREEN: So I will when I ſee what you will affirme. Then Mr. Hutchinſon willed the wardens man to write thus.

Mr. Hutchinſon ſaith that Ihon Baptiſt did baptiſe the Phariſies & Saduces mētioned in the 3 of Mathew, vvhome he calleth *generations of vipers.*

Mr. Greenwood he ſaith that Ihon Baptiſt did not admit the Phariſeis & Saduces vvhome he there calleth *generations of vipers* to his baptiſme.

HVTCH. It is expreſſed in the text that they came to be baptiſed, becauſe the text ſaith *they came to his baptiſme.*

GREEN: I denie the ſequele of your argument, & your collection from the text I affirme to be vntrulie gathered, for *ad baptiſmum* is not *ad baptizandos*, that is, to be baptiſed.

HVTCH. They came to his baptiſme & he repulſed them not, what is this but that they were baptiſed.

GREEN.

GREENVV: Baptiſme is there vnderſtood for Ihons whole miniſtration, not onlie of the ſeale of baptiſme, but of his doctrine alſo.

HVTCH. Then they came to Ihons whole miniſterie, therfore to his baptiſme, ſeing his baptiſme was a part therof.

GREEN: Alter not the queſtion, I know they came to ſee all, as vnworthy hearers & ſeers: but you muſt prooue that they were baptiſed.

HVTCH. They came to be baptiſed, did they not?

GREEN: This is not the queſtion, neither can you prooue that they came therfore, I told you the laſt day Manie came to ſee a reed ſhaken with the winde, ſome to cauill, & not to be either inſtructed or baptiſed; But you muſt prooue that they were baptiſed, els you ſay nothing.

HVTCH. I will take him in his owne words & wrap them vp togeather; & thus he began to write with his owne hand.

Mr. Hutchinſon replieth that the words *ad baptiſmum ſuum* cannot be otherwiſe vnderſtood ſince that the exhortations followig doth plainly declare they did offer themſelues to be baptiſed, & he doth not bring yt to prooue that they were baptiſed, but to force Mr. Greenw: to ſhew whither they were expulſed by Ihon, cõſidering they made offer of themſelues. If εἰς τὸ βαπτισμα may not be vnderſtood of baptiſme, but of the other part of Ihons miniſterie, which was teaching & exhortation, as Mr. Greenwood ſuppoſeth, then εἰς τὸ βαπτισμα is ου εἰς τὸ βαπτισμα.

GREEN: You falſifie the ſcriptures, wreſt my words, denie your former affirmation, & ſeeke by al meanes to intangle by ſetting on foote new queſtions; I haue often prooued vnto you that their comming vnto Ihons miniſterie as vnworthy beholders, did not prooue they vvere baptiſed, neither did I ſay that *ad baptiſmum ſuum* was vnderſtood onlie of his doctrine but of his whole miniſterie, wherof his baptiſme was a part, yet they were not baptiſed for coming to ſee him; & where you ſay you brought yt not to prooue they were baptiſed, yt is manifeſtlie vntrue, both by this & our former conference; Againe till you haue prooued that they were baptiſed, you ſay nothing.

HVTCH. Mr. Hutchinſon prooueth that they were baptiſed, becauſe Ihon ſaith afterward *Ego baptizo vos*

GREENVV: Theſe words *Ego baptizo vos* are not ſpoken to thoſe Phariſeis & Saduces, but generallie to ſuch as Ihon baptiſed, for yt followeth *he that cometh after me &c. ſhall baptiſe you with fire and the holie ghoſt Luke. 3. Verſes 15. 16.* which cannot be ſolely referred to the Phariſeis, though they had beene

bapti-

baptiſed, but this is a ſumme of a ſeuerall doctrine.

HVTCH. Ihon Baptiſt in his exhortation ſaith vnto them *vvho hath forwarned you to flye from the vvrath to come &c.* this ſheweth they came to baptiſed.

GREEN: Still you would alter the queſtion, neither doth this prooue that they were baptiſed, or yet that they did repent; But rather on the contrarie Ihon publiſheth their obſtinacie to all the people & threatneth them with the indgments of god.

D. BRI. They might repent vpon his exhortation, & ſo be babtiſed.

GREEN: There is no mention that they did repent.

D. BRI. Yes theſe words which Mr. Hutchinſon repeated *Ego baptizo vos* proueth yt.

GREEN: I haue often ſhewed that thoſe words are not ſpoken to them but to all ſuch as were baptiſed by Ihon &c.

HVTCH. Ihon Baptiſt knew none of their conuerſations before or after therfore he ſtirred them vp to bring forth fruite worthy repentance, not that he ſee their fruites; & ſo me thnikes this & that receauing of the Eunuch to baptiſme ſo ſodainlie, doth teach vs, not to debar anie from the ſacramēts whatſoeuer their life hath beene, yea though we knew yt not, they offring themſelues & making declaration of faith.

GREEN: In the true Church none can be debarred from the ſacramēts that make with knowledg true confeſſion of their ſins, & promiſe obedience to the word of God, & to be ordered by Chriſts ordinances; but I ſee no ſuch confeſſion made by theſe Phariſes neither yet by your communicantes. As for the Eunuche we ſhall ſhew an other manner of confeſſion then the verball repetition of certaine words vſed in your Church.

D. BRI. Why, doe you thinke our people haue not made a true confeſſion of their ſins, & promiſed amendment publikelie? &c.

GREEN: No your pariſh aſſemblies were neuer receaued into the true faith to ſubmit themſelues vnto Chriſts ordinances by true cōfeſſion with knowledg & vnderſtanding, for that confeſſion they made or make, is but a verbal repetition of words as one might teach a parrat.

D. BRI. Some doe vnderſtand what they ſay though all doe not; will you forſake the Church becauſe ſome are ignorant?

GREEN: Neither doe thoſe that vnderſtand what they ſay bring forth fruits, neither are they ſeperated from the vnbeleebers, neither is that confeſſion of words which anie of you haue made a ſufficient confeſſion to make you a Church, but the moſt part are Atheiſts & know not what they ſay.

D. BRI. What haue none of vs made a true cōfeſſion of faith, I neuer heard the whole profeſſion we make denied before, neither that

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he moſt part doe not know what they profeſſe, though I grant here be ſome ſuch.

GREEN. No, not with amendment of life; For you remaine one bodie with the infidels, & denie in deed the true profeſſion & practiſe of the goſpell, & ſubiect your ſelues to the popiſh Courtes & Cannons. Heere we brake of in ſome diſpleaſing wordes, I deſiring D. Bright to write, if he would reaſon orderly; He ſaid he came but to beare Mr. Hutchinſon companie. Then I demanded of Mr. Hutchinſon if he had brought all his proofes he had to proove that the Phariſeis mentioned in the 3 of Mathew were baptiſed, he ſaid yea, I ſaid then I would oppoſe what reaſon I had to proue the contrarie; he ſaid yt was prepoſterous, yet he was contēt &c. ſo I ſet downe two reaſons thus.

GREEN. In the 7 Chap. of Luke the 30. verſe the holy ghoſt ſetteth downe that thoſe Scribes & Phariſeis mentioned in the 3. of Mathew were not baptiſed, 2. that Ihon Baptiſt ought not to call them generations of vipers whome he receaued to his baptiſme.

HVTCH. The place of Luke is not to be vnderſtood of thoſe Phariſeis mentioned Math. 3.

GREEN: Yes, the verie doctrine yt ſelf of our Sauiour Chriſt going before in the 7 of Luke is euident to be drawen from their contempt of Ihons miniſterie Math. 3.

HVTCH. Nichodemus beleeued & manie other of the Phariſeis.

GREEN: Thats not the queſtion. The queſtiō is whether the Phariſeis mentioned in the 3. of Mathew were baptiſed by Ihon or no; Luke ſaith they were not baptiſed of him.

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baptiſed, but this is a ſumme of a ſeuerall doctrine.

HVTCH. Ihon Baptiſt in his exhortation ſaith vnto them *who hath forwarned you to flye from the wrath to come &c.* this ſheweth they came to baptiſed.

GREEN: Still you would alter the queſtion, neither doth this prooue that they were baptiſed, or yet that they did repent; But rather on the contrarie Ihon publiſheth their obſtinacie to all the people & threatneth them with the indgments of god.

D. BRI. They might repent vpon his exhortation, & ſo be babtiſed.

GREEN: There is no mention that they did repent.

D. BRI. Yes theſe words which Mr. Hutchinſon repeated *Ego baptizo vos* proueth yt.

GREEN: I haue often ſhewed that thoſe words are not ſpoken to them but to all ſuch as were baptiſed by Ihon &c.

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Christ calleth Peter Sathan, & his Disciples men of litle faith, & an vnfaithful nation, Paule the Galatians *Insensatos*. &c.

GREEN. Whiles I was about to write myne answere to these things, Mr. Hutchinson would needs be gone, promising againe at his next cõming to prooue the Church of Rome the true Church: so I was constrained to set downe myne answere after-wards, which is this. Our sauiour Christ in the 7 of Luke setteth downe two sorts of people which came to Iohns ministerie, the one of such as heard & obeid his doctrine, & were baptised, the other of such as heard & saw, but obeid not his doctrine, neither were baptised: Of which sort chiefly the Scribes & Phariseis are noted vnrepẽtant despisers; Therfore I meruell Mr. Hutchinson could so falsifye my words to excuse himself of open error, & affirme that I should say the Phariseis did not heare but onlie gaze vpon him, seing I said they did heare but did not obey neither were baptised. Further in the 7 of Luke, our Saviour speaking indefinitelie & generallie of Iohns ministerie, & of the Phariseis contempt, & that they were not baptised of him, yt were open contradiction to say they were baptised, & iniurie to the holie ghost except you can shew by expresse words that some of them were baptised by Iohn. As for Nichodemus, he was not called to the faith by Iohn, much lesse baptised by him. To the last point, Mr. Hutch. his examples of Christs reproof of Peter, or of his other Disciples &c. as also Paules reprehensiõ of the Galathians, doth rather confirme my former assertions then infringe yt, seing they were reprooued for the present cõmitting & standing in sin, & not vpon their repentance. So that still I affirme yt were contrarie to all the scriptures to call them generations of vipers, who had publikelie made confession of their sin, till they againe transgressed, wherof there is no mention either of their conuersion or transgressing after the confession of these Phariseis Math. 3. But at the first this controuersie might haue beene ended with this, that Iohn receaued none to be baptised, but such as were wonne by doctrine, & made publike confession, So that either the Phariseis were not baptised, or els they repented: & thẽ heere is no shelter for Mr. Hutchinsons euasiõ, to prooue by their example that all the lãd might in one day be receiued to their sacraments at the beginning of her Mas. reigne, without knowledg & true conuersiõ, & so remaine a Church of Atheists & idolaters euer since. God call forth his elect from this fellowship.

A summe

A ſumme of the conference had in

the Fleet the 18. of the 3. moneth betwixt Mr. Hutchinſon & D. Androes of the one partye, and Henry Barrow cloſe pryſoner there on the other, ſo neere as his frayle memorie could cary awaye. 18 may 1590.

THey being ſet downe in the parlor with one gentleman who they brought with them & three of theire owne ſeruants, I being entered and come vnto them, they deſired me to ſit downe with thé, and that we might all be couered &c. I demaunded to what end.

HVTCH. Your Chamberfellow Mr. Greenwood hath told you the cauſe of owr comming.

BAR. He told me that ſome had bene with him yeſternight, But told me not the cauſe of your comming vnto me this day.

HVTCH. We come to the ſame end, to confer brotherly with you cõcerning certaine poſitions that you are ſayd to hold. Hauing ſome his booke & certaine articles of the Biſhops before him.

BAR. I deſire nothing more then Chriſtiá cõference, but hauing bene 2 yeares & well nye an half kept by the Biſhops in cloſe pryſõ, could neuer as yet obteine anie ſuch cõferẽce, where the Booke of God might peaceablie decide all owr controuerſies.

ANDR. While the Booke of God cã not ſpeake, which way ſhould that decide owr controuerſies?

BAR. But the ſpirit of God can ſpeake, and which way is that ſpirit tryed or diſcerned but by the word of God?

ANDR. But the ſpirits of men muſt be ſubiect vnto men, will you not ſubiect your ſpirit to the iudgment of men?

BAR. The ſpirit of the prophets muſt be ſubiect to the prophets, yet muſt the prophets iudg by the word of God. And for me I willingly ſubmit my whole faith to be tryed & iudged by the word of God, of all men.

ANDR. All men cannot iudge, who then ſhal judge of the word?

BAR. The word, and let euery one that iudgeth take hede that he iudge aright therby. vviſdome is iuſtified of her Children.

ANDR. This ſauoreth of a pryuat ſpyrit.

BAR. This is the ſpirit of Chriſt & his Apoſtles, & moſte publique they ſubmitted theire doctrines to the triall of all men by the word, So do I.

ANDR. What are you an Apoſtle?

BAR. No, but I haue the ſpirit of the Apoſtles.

ANDR. What, the ſpirit of the Apoſtles?

BAR. Yea the ſpirit of the Apoſtles.

ANDR. What, in that meaſure?

BAR. In that measure that God hath imparted vnto me, though not in that measure that the Apostles had by anie comparison, yet the same spirit. There is but one spirit.

HVTCH. Well, you will confer then, and we come to confer with you if you vvill.

BAR. I am most willing of anie conference that may be to the glory of God and owr edefying.

HVTCH. Well let vs go to it then. What say you to these propositions? Hauing the Bishops articles, & Somes booke in his hand.

BAR. For Somes booke I disclaimed it, and sayd the mā had greatly iniured me: For anie propositions that I hold I was desirous to set downe myne owne propositiōs, and neuer required either the BBs. or Do. Some to set them downe for me.

HVTCH. I was at the great Commission a yeare agoe, where you did set downe with your owne hand your owne answeres.

BAR. Then did you see the Bishops offer me the greatest wronge that I suppose was euer offred to anie Christian in anie age. I was brought out of my close pryson & cōpelled there to answere of the sodaine vnto such articles as the Bishops in theire secret Councell had contriued against vs. I could not be admitted anie furder respite or consideration, neither anie present conference with anie of my bretheren, neither yet so much as a Copie of myne owne answers, though I most earnestly & humblie besought the same, but haue euer since bene kept in most streight emprisonment without companie, ayre, or comfort, neuer hearing of anie kinde of conference vntill now; But haue in the meane vvhile bene greuouslie sclandered, blasphemed and accused, by sparsed articles, printed priuiledged books, in theire pulpets, in open Session, and vnto owre honorable maiestrats.

HVTCH. We will not heare your complaints becawse we cānot redresse your complaints.

ANDR. For close emprisonment you are most happie: The solitarie & contemplatiue life I hold the most blessed life; It is the life I would chuse.

BAR. You speake philosophically but not Christianly. So sweete is the harmonie of Gods graces vnto me in the congregation, and the conuersation of the Saints at all tymes, as I think my self as a sparrow on the howse toppe when I am exiled from them. But could you be content also Mr. Androes to be kept from exercise & ayre so long togeather? These are also necessarie to a naturall bodye.

ANDR. I say not that I would want ayre. But who be those Saincts you speake of, where are they?

BAR. They are euen those poore Christiās whom you so blaspheme & per-

& persequunte, and now most vniustly hold in your prysons.

ANDR. But where is theire Congregation?

BAR. Though I knew I purposed not to tell you.

HVTCH. They are a companie of Sectories as you also are.

BAR. Know you vvhat a Sectorie is?

HVTCH. I know you to be Sectories & Schismaticks.

BAR. What both? It should seeme you know not what a Sectory is. But it is euident that your Church is deeply set, both in Schisme & apostacye.

HVTCH. A Sectory & Schismatick are both one.

BAR. That is not so. A Schismatick is euer cut from the Church, a Sectory is not so.

HVTCH. They are both one, and come indifferently of the word σχίζω *scindo findo.*

ANDR. There is difference betwixt σχίσμα and αἵρεσις a *schisme* and an *heresie*; the one signifying *election* the other a *rent*. But I neuer heard of anie difference betwixt a *Schisme* & a *sect*, both comming of one word.

BAR. Though they both come of one roote, yet is not a *Schisme* and a *Sect* all one. Here they would needs haue a greeke Dictionary & greatly wished it. So I sent for *Scapula*, which being fetched, did not satisfie vs concerning this point.

ANDR. *Secta* in latine is the same that σχισμα in greeke.

BAR. I denie that; There is difference betweene a *Sect* and a *Schisme*.

ANDR. *Secta* coms of *seco* to cut, and σχισμα of σχίζω to cut, what difference.

BAR. I take the vse of the word *Secta*, rather to be of *sequor* to follow, because *Secta* a Sect signifieth *via*, a way, and great difference appeareth in the Scriptures betwixt a Schismaticke & a Sectory. A Sectory is allways in the Church, a Schismaticke allwayes out of the Church.

ANDR. Where finde you this in the Scriptures?

BAR. I finde it 1. Cor. 3. and Hebr. 10. In the one place *Sectories*, in the other *Schismaticks* described.

ANDR. The Sectories 1. Cor. 3. are Schismaticks.

BAR. That cannot be; they were cheif teachers of, & in the Church of *Corinth*, where the Apostle reproueth them because some held of, & followed one teacher, some of an other, as if one had held of *Paul* another of *Apollos*.

ANDR. There contentions are called σχισματα.

BAR. What of that, yet you see these were Sectories, and Schismaticks are they which haue cut themselues from the Church Hebr. 10. by leaning the fellowship.

HVTCH. 1 *Cor.* 11. The Apostle saith that Schismes are amongst

them, Therfore in the Church.

BAR. What is that to the purpose; I hope you will not say that he cā be a Schismatick vntill he haue rent himself frō the Church. There shalbe heresies & Schismes in the Church, yet no hereticke or Schismaticke vntill they be eyther cōuinced & remaine obstinate, or else haue cut themselues from the Church, by forsaking the fellowship.

ANDR. *Augustine* saith that an heretick breaketh the faith, a Schismatick charitie.

BAR. A Schismatick also breaketh the faith, by departing from the communion of the Church.

ANDR. A Schismatick may depart from the Church, and yet hold the faith.

BAR. They cannot hold the faith which forsake the fellowship of the faith.

ANDR. You speake ignorantly; sondry Schismaticks haue not erred.

BAR. I speake truly & as the holy ghost speaketh in the last verse of the 10. to the Hebr. *But vve are not of the vvithdravving vnto destruction, but of faith to the conseruation of our soule.* Here you see the keeping of the faith, set opposite against the departing from the fellowship.

ANDR. Loking vppon my Testament ὑποστολὴς *vvithdrawing*. What is this to Schisme, The place you would alledge is higher vp in the Chapter.

BAR. This is the place which I would now alledge, what say you vnto it, is not that withdrawing from the fellowship Schisme? Can anie with-draw frō the fellowship and yet kepe the faith? is there anie saluation out of the Church, or saluation without faith?

ANDR. What is there none but a true faith, neuer read you of anie other?

BAR. Yet acknowledg I but one faith, as there is but one God &c. which faith no Schismatick can haue; and as for this false faith, Deuills & hereticks may also haue such faith: But you will not say that an heretick doth hold the faith, neither yet doth a Schismatick hold the faith.

ANDR. Do not hipocrits make a shew of faith and yet they haue no faith? what faith is theirs?

BAR. There is no comparison betwixt hipocrits & Schismaticks, the one whilest he stadeth making shew of the true faith both by life & profession, so far as we can iudge; the other making open breach of faith. But after the hipocrite is once discouered, I say then he also appeareth to haue no faith.

HVTCH. These are but λόγωμαχιαι, strife about words; shal we begyn to reason to some purpose.

BAR.

BAR. If we may haue indifferent notaries, that may iustly set downe what passeth on ech side, so that we may either of vs haue a copie therof, the better to expend & consider of ech others reasons, I am very willing at anie tyme or place so to reason.

These speches were at the beginning of our conference which my memorie serueth not place aright.

HVTCH Here is one that can write: and called one of his men.

BAR. He is no such wryter as I would haue. Further I would haue some witnesses, because you are two, & I am but one.

ANDR. Rather then that shall be a hinderance I will goe vp & reason with Mr. Greenwood, and leaue you two togeather.

BAR. That is not my meaning, I had rather you taried still. Only because you are two & I but one, therfore your testimonie may the rather be taken against me.

Ynke & paper being brought, and manie entred into the Parlor, we were first to set downe & agree of a Prop. which after much discourse to & fro, M. Hutch. set downe after this maner

HVTCH. The parish Church of St. Bride is a true Church, to which anie Christian may ioyne in theire publique prayers and Sacraments as they are by lawe now established.

BAR. The Parish of your St. Bride, as it consisteth of a confuse multitude of all sorts of people, mingled togeather in one body, standing vnder a false ministerye in Idolatry & disorder, is not a true established Church of Christ, and therfore not such as anie true Christian ought to ioyne vnto in theire prayers & Sacraments, as they stand in this estate.

Here Mr. Andros moued that seing the question was agreed vpon, & the time now far spent, we might depart vntill an other tyme: But I seing much companie gotten in, and nothing more heard against me then this propositiō, desired them to say somwhat vnto it in that tyme that remayned.

First therfore Mr. Andros found much fault with my proposition, as disordered & vnlearnedly set downe, and therfore deserued no answere. I sayd that if it were true it sufficed me, and vnlesse they could disproue it it must still stand in force against them. Here we had also much adoe about owr order of reasoning, whither it should be after their schole maner, by Logicke or no. I desired to reason after a Christiā maner, according vnto truth, though not in logicall formes. where after some discourse of the necessitie & vanitie of the arte of logicke, I said I would not bynde the maiestie of the Script. to logicall formes, whereabout we should haue more vaine cauilles, and sped more tyme, thē about the discussing of the question; and that my cōscience could neither be conuinced or instructed with anie syllogismes so much as with the weight of reason & force of truth.

Where

Wherefore at length they condiſcending vnto me, denied with one conſent my whole propoſition as falſe & vntrue.

I alſo denied theire propoſition as altogeather falſe, and willed them to make profe of it. But ſtill vrdging me to proue myne, I condiſcended ſo to doo.

BAR. In my generall propoſitiō are cōteined fower principall heads. *Namely*, 1. The cōfuſe commixture of al ſorts of people. 2 Theire antichriſtian & vnlawfull miniſterye, 3 Theire falſe & idolatrous maner of worſhipping of God, and of theire whole miniſtration both of the word and Sacraments &c. 4. And theire popiſh & antichriſtian order & eccleſiaſticall gouernmēt. From all which ſeuerall heads infinite reaſons may be drawne. But becauſe all theſe cannot be handled at once, I will begyn with ſome one of them. And as order requireth (if it pleaſe you) I will begin to ſhew that this people, as they ſtand in theſe pariſhes in this confuſion &c. are not in this eſtate capable of the Sacramēts & miniſtery of Chriſt.

ANDR. Order requireth that you ſhould rather begin to diſproue owr miniſterie firſt.

BAR. There muſt be ſheepe before there be a flocke, A flocke before there be a ſhepheard.

ANDR. A flocke & a Shepheard are relatiues.

BAR. There muſt be a flocke before there can be a ſhepheard, becauſe the people muſt chuſe the Paſtor.

ANDR. That is a deuiſe of yours.

BAR. Will you call the Commandement of Chriſt my deuiſe?

HVTCH. Your whole propoſition is denied, proue that.

BAR. My propoſition being ſo large I muſt begyn with ſome one part therof; I will firſt therfore begin with the people of this pariſh.

BAR. *Arg. 1. The people of this pariſh are a confuſe compaſie of Infidells, Idolators, ignorant, prophane & open vvicked; Therfore no ſuch communion to vvhich a Chriſtian may ioyne in theire prayers & Sacraments in this eſtate.*

ANDR. Infidells, what Infidels? know you what Infidells are?

BAR. I take them to be vnbeleiuers, ſuch as haue no true faith.

ANDR. What becauſe they haue no true faith, therfore Infidells?

BAR. Yea becauſe they haue no true faith, therfore vnbeleeuers or Infidells.

HVTCH. We receaue no infidells into owr Church, if you meane by Infidells ἄπιστοι without faith.

BAR. I meane by Infidells, men without faith, ἄπιστοι.

HVTCH. What, know you what α is here, it is α priuatiue.

BAR. And ſo I vnderſtand it; men diſtitute of faith.

ANDR.

ANDR. Can you put no difference betwixt *Infidells & Idolaters*, what thinke you the Papists to be *Infidells*?

BAR. I know the word *infidell* to be more large, yet hold I all Idolaters infidells, and the Papists infidells, because such grosse Idolaters.

ANDR. We thinke more reuerently of the Papists thē so, though they be Idolaters.

BAR. But *Moses & Paul* think so of all Idolaters, though Israelites, though Iewes, though *Apostatues*; Saying that what they offer they offer vnto Deuills. Leuit. 17. Deut. 12. 1 Cor. 10.

HVTCH. Will you call hipocrits, Infidells? Because we receaue some hypocrits, therfore Infidells;

BAR. Hipocrits whilest they make & hold the same profession and faith with vs cannot by vs be discerned, or iudged by the Church, vntill the Lord furder discouer them, by breaking out into some error or transgression. But infidells are such as eyther are neuer come, or are fallen from the faith; Of which sort I affirme all the people as they thus stand in your parishes to be,

HVTCH. & ANDR. } We denie that, proue it.

BAR. They stand one with the world, vncalled forth vnto the faith. Therefore they are such.

ANDR. Wat new phrase is this, *stande one*? what meane you by stande one?

BAR. The phrase is not new but vsual through all the Scriptures. I meane by standing one with the world, that they remaine one body with the world & the world with them, vncalled forth vnto the faith &c.

{HVTCH. ANDR. We denie it: they stand not one with the world.

BAR. I thus proue it. *They stande one vvith this vvhole land, & vvith all the vvicked & abhominable persons thereof, Therfore they stand one vvith the vvorld.*

{HVTCH. ANDR. We denie both the *Antecedem & consequent.*

BAR. In prouing the land to be of the world, the Consequēt will of necessitie followe.

ANDR. We denie this land to be of the world.

BAR. That land & people that are not truly called out & gathered vnto Christ are still of the world. For owr sauiour saith vnto his Disciples *I haue chosen you out of the vvorld &c. Iob.* 15. But this land hath not as yet bene truly called out & gathered vnto Christ, Therfore it is of the world and the world of it. For I am

sure it is neither holyer nor better then Israell & Iudea were at the comming of owr Sauiour.

HVTCH. ANDR. Our land is truly called & gathered vnto Christ, and so are the people of this parish.

BAR. *Christs Church alwayes consisteth of a holy free people, seperat from the world, rightly called & gathered vnto Christ, walking forth in faith & obedience. But the people of this Parish and generally of the land haue not as yet bene thus seperate from the wicked of the land, neither as yet bene thus gathered vnto Christ, but stand mingled together with all the wicked &c. as their present estate sheweth, Therfore they are no people capable of the holy ministerie & Sacraments of Christ &c.*

HVTCH. ANDR. The people of this parish, as also of the other parishes in the land haue bene & are truly called vnto Christ, neither is there anie open wicked receaued into, or suffred in the Church.

BAR. *al the land at this day is of your Church without the exception of anie one person But I am sure you will not say but there are manie wicked in the land, Therfore you are not seperate from the wicked.*

HVTCH. I know no such wicked as you speake of, If you know anie you shall do well to complaine that they may be cast out.

BAR. Alas I know none other. But whie were they thus receaued? Or how should they be cast out?

ANDR. There were two cast out the last Sonday here in Londō, Therfore we seperate the wicked and keepe them not amongst vs as you say.

BAR. And had you no more apparantly wicked but two worthie to be cast out?

HVTCH. ANDR. We know no more.

BAR. That is well; I report me to all your Gaoles &c. And were not these two cast out by the power of Antichrist, by some Chancellor or Commissarie, or some of that crewe?

ANDR. What if they were?

BAR. Then you cast out Sathan by the power of Sathan.

ANDR. Proue that?

BAR. That were to digresse from the present question, which is not whome & howe you now cast out, but whom & how you receaued and kepe in your Church, which I affirme to be all the prophane multitude of the land, without anie true seperation at the first, and so you continue.

ANDR. That is not so, I tell you we excommunicated, two the last day, Therfore we haue seperation.

HVTCH. We denie your Assertion, we receiued not all, or anie prophane into owr Church at anie tyme.

BAR.

BAR. *In Q. Maries reigne all the land vvas fallen into open Apoſtacie and Idolatrie; In this eſtate vvere they all found at the begynning of our Q. Elizabeths reigne, and ſo all at one inſtant vppon her firſt ſetting vpp this religion receiued into the body of your Church, had this miniſterie ſet ouer them, theſe Sacraments adminiſtred vnto them &c. in your pariſhes as they now ſtand. Therfore all the prophane vvere receiued into your Church vvithout choiſe or ſeperation.*

HVTCH. There were none then receaued but ſuch as made true profeſſion, and we can neyther requyre nor diſcerne more.

BAR. *They could make no true profeßion that had no knovvle'ge of the truth. But the people at that tyme had no knovvledge of the truth, Toerfore they could make no true profeßion ſo ſodenlye.*

HVTCH. They all had knowledg of the truth, They repented and ſorrowed for theire ſynnes as appeareth in the *Confeßion.*

BAR. Thus I proue that they had neyther true faith nor repentance. *None can haue true faith & repentance but ſuch as are called thervnto by the preaching of the goſpell; But all this people vvere receiued into your Church vvithout the preaching of the goſpell going before; Therfore they vvere receiued into your Church vvithout true faith & repentance;* For all were receiued into your Church at one inſtant, this miniſterie at the firſt daſh ſet ouer them all &c.

Here Mr. Androes began a large diſcourſe, that the Iewes had two maner of *excommunications*, The one of the *heathens*, the other of the *Publicanes* The one they baniſhed from comming into theire Temple, The other they ſuffred to come thither, yet abhorred they theire companie & conuerſation in ciuile things. And here would needs know of me which of theſe were the greater.

BAR. Your queſtion is to no purpoſe neither is your aſſertion true; The Iewes had not two kinds of excõmunication, They did not excommunicate the heathen. And in that they abhorred the companie of the Publicanes in ciuile conuerſation whileſt they admitted them to the Temple, they ſynned.

ANDR. *Let him be vnto thee as a heathen & a Publicane.* Is ther not two kinde of excõmunications mentioned amongſt the Iewes, one to the heathen, another vnto the Publicane?

BAR. No; there is no excommunication of the Iewes mencioned: The heathen they could not excommunicate, becauſe they were neuer in communion with them: The Publicanes they did not excommunicate, becauſe they ſtill admitted them vnto the Temple.

ANDR. I will ſhew you in Scripture that the Gentiles were not ſuffred to enter into the Temple; Therfore they were excommunicate: And the other was a ciuile diſcommuning.

BAR. It should seeme you know not what excommunication is. They were neuer admitted to enter into the Temple, Therfore they were not excommunicat; For none can be excommunicat but he that hath bene in cõmunion. But the heathen was neuer in Communiõ. As for this ciuile discõmuning of such as are still held members of the Church, it is a most vngodly deuise. For to cast out or abhor in owr commõ meats such as the Lord receiueth vnto his Table, were verie vnchristian.

ANDR. You vnderstand not the place; Did not owr Sauiour Christ there speake of excommunication, willing them to haue such as refused to heare the Church in detestation, as the Iewes held theire heathens & publicanes, whom they excommunicat.

BAR. Oure Sauiour there speaketh not of excommunication of the Iewes, but of the excommunicat Christians, willing all his Disciples to shunne & eschue such as heare not the Church, as the Iewes did the heathens & the Publicanes, to haue neither spirituall nor ciuile communion with thẽm. But what is all this to the purpose, what answere do you make to my former reason?

HVTCH. Which reason? You haue as yet made none, but proued the same with the same.

BAR. This reason. All the people of the Land were receiued into the Church at one instant; had this ministrie & these Sacraments &c. without being called vnto faith & repentance by the preaching of the gospell. Therfore they were receiued into your Church without true faith and repentance, because it is impossible to haue true faith & true repẽtance without the preaching of the gospell going before.

ANDR. Was not the Eunuche as sodainly receiued into the Church, had the Sacraments administred vnto him, with as little knowledg as they?

BAR. No, he was called by the preaching of Phillip, and had more knowledg then anie of these people, or well nigh anie of theire teachers thẽ had, being all generally plunged in apostacy & Idolatry immediatly before.

ANDR. Could he bewray greater ignorance, then to doubt of so plaine a place, as none in the Scriptures could be more manifest. *He vvas vvounded for our transgressions, he vvas broken for our iniquities, The chastisment of our peace vppõ him, & vvith his stripes vve are healed,* of whom else could this be vnderstood but of Christ?

Mr. Andros read the place out of Esai.

BAR. I not loking vppõ the place as Luke recordeth it Act. 8. Espied not then how craftely Mr. Androes falsefied & misaledged the text; Yet I added this; *He vvas led as a Shepe vnto the slaughter, & like a lambe domb before his sherer, So opened he not his mouth.* My answere therfore herevppon was, that it was no ignorant question. But that the

the greateſt *Rabbine* of thoſe times might well haue aſked the queſtion, ſeing it is ſo commō a thing in the Prophetts, to haue figured manie things that came vnto Chriſt in theire owne perſons, as appeareth euery where in the booke of pſalmes, and alſo in this prophecy, and almoſt in all other. Is it not ſaid in this prophet, *Behold, I & the children that thou haſt giuen me, are as ſignes & wonders in Iſrael.* might not this queſtiō then be well aſked whither the Prophet ſpake it in his owne perſon or of an other?

ANDR. It was a moſt ignorant queſtion. Could anie beare or be broken for owr tranſgreſſions but Chriſt only?

BAR. But the Prophet might be led as a ſheepe vnto the ſlaughter &c. And therfore the queſtion was according vnto knowledge, and ſuch as without knowledg could not be moued; Or vnleſſe it were knowne, that text not be vnderſtood. This *Eunuche* was a godly & zealous Proſelite before Phillip met with him.

ANDR. What, will you ſay godly before he had the knowledge of Chriſt?

BAR. Yea I ſay godly, and that before he knew that Chriſt was exhibited, & come in the fleſh.

ANDR. Then belike in that eſtate the *Eunuche* might haue bene ſaued, if ſo be he had dyed before he had heard that Chriſt was come in the fleſh & aſcended.

BAR. Yea I doubt not therof.

ANDR. } That is hereſie, will you ſet that downe vnder your
HVTCH. } hande?

BAR. Yea that I will, and abide by it alſo to be truth, and proue both you hereticks if you obſtinatly affirme and teach the contrarye.

ANDR. Whie then there were two faithes, two wayes of ſaluatiō, one for Iewes, an other for Chriſtians.

BAR. It followeth not; There was but one faith, one ſaluation, commō to all beleiuers from the begynning; *Chriſt to day, & yeſterday, & for euer the ſame.* The Iewes beleiued in Chriſt to come, The Gentiles then in Chriſt come; Both in Chriſt; Both ſaued by faith in Chriſt. The Iewes that had not as yet ſeene the perſon, nor heard of the miniſterie of Chriſt, dying in that eſtate were vndoubtedly ſaued. The Lord bare much & a long tyme with the Iewes, and gaue a tyme of remouing theſe things.

HVTCH. The *Eunuche* made a true profeſſion when he confeſſed IESVS to be the Sonne of GOD, & was then baptiſed; Therfore owr people making as good confeſſion, whie ſhould they not

also as sodainly be receiued to the Sacraments & ministerie?

BAR. It hath oft bene sayd that your people do not neither could make so good a confession as the *Eunuche* because they had not the preaching of the gospell going before theire confession, neither shewed they such fruits of faith as the *Eunuche* did, who was a true worshipper of GOD before.

ANDR. The Gaoler in the Acts was as sodainly called, baptised, and shewed no more fruites of faith then these did.

BAR. That is not so; he washed the Apostles stripes, administred comfort vnto them, & foode vnto them after that he & his howse-hold had heard & beleiued the word preached. But I neuer heard of anie Church erected in this maner, without the word preached going before as yours is.

ANDR. They had the word preached in king Edwards time.

BAR. What boted that, when they all fell to Idolatrie in Q. Maries time, and all without being called to repentance by the gospell, were receiued into your Church &c.

HVTCH. The confession they made was sufficient.

BAR. That is denied and proued insufficient, because it was not wrought by the preaching of the gospell going before. Answere that reason.

Herevppon Mr. Hutchinson toke the pen & ynke & wrote to this effect.

HVTCH. The confessiō of sinne that is publiquely made in the Church of England, is sufficient to enable all such as say it sincerely, to the ministerie & Sacraments of the Church.

BAR. That verball confessiō that is prescribed & vsed in the Church of England, is not sufficiēt to enable the people that say it, or say *Amen* vnto it, vnto the ministrie and Sacraments of Christ; Neither could they make anie true or sincere confession, without the preaching of the word going before, to call them therevnto.

Vppon this issue we for that tyme ceased; They affirming this verball confession in this maner sayd, to be sufficient to enable all the people so saying it ouer, And I for the reasons aboue said, denying the same.

Mr. Hutchinson put vp the paper wherein these Arguments and propositions were wrytten into his bozome, but promised me a Copie; vvherevnto I condiscended, so that vppon the next conference I might keepe the paper.

There arose cōtrouersie betwixt Mr. ANDR. & me concerning these words παροικια and διοικησις He affirming them to be all one; I, to be very dyuerse; the one signifying, vicinity; the other, disiunction of habitations; he alledging the ancyent vse; And I

both

both the ancient & preſent; affirming all to be corrupt.

Mr. Androes alſo in reaſoning with me oft ſwore by his honeſtie, for which I reproued him for ſwearing vnlawfully & making his faith an Idole. But he ſaid I knew not what an oth or an Idole meant.

Mr. Androes alſo vſed this word *Luck*. I ſayed there was no fortune or *luck*; but all things came to paſſe by the prouidence of God. To prooue *Luck* he torned in my Teſtament to the 10. of Luke ver. 31. κατα τυχην &c. And torned in a leafe vppon the place, and as he was going out willed me to conſider of it. vvhich is no more then to come to paſſe, although ſodainly or vnloked for to vs, yet by the direction & prouidence of God vnto vs; without which a ſparrow falleth not vppō the ground. So that though the heathens abuſed this word, to chance & fortune, yet is it both contrary to Chriſtian faith, and not the firſt and proper ſignification of the word.

A Summe

A ſumme of ſuch cheif poynts as

vvere handled in the ſecond conferẽce, betwixt Mr. Hutchinſon, Do. Androes on the one partie, and Iohn Greenwood & Henry Barrow priſoners in the Fleet, on the other partie, vppon the 13. of the 4. Moneth. The diſcourſe whereof orderly to ſet downe vve cannot, all things were ſo diſorderly handled therein by them who ſought nothing ſo much as to obſcure & turne away the truth by theire ſchole learning, manifold cauills & ſhifts, ſhameles denyall of manifeſt truthes, & moſt vnchriſtian contumelies, ſcoffes, & reproches againſt owre perſons.

14 June 1590

1. Firſt they hold, but eſpecially Do. Androes, that the ſcriptures now ought not to decide controuerſies, becauſe the ſcriptures cannot ſpeake.
2. That the ſcriptures ought to be iudged & interpreted by the ancyent fathers wrytings, & not by other ſcriptures, or the circumſtances of the text.
3. That becauſe the ſpirits of the Prophets muſt be ſubiect to the Prophets, therfore the wrytings of theſe dead men ought to iudge & interpret the ſcriptures.
4. That the ſcriptures ought to be interpreted & expounded by Logick.
5. That no man may preach the word, or interpret ſcriptures, but he that hath an office in the Church.
6. Being preſſed vvith *Acts.* 13. *ver.* 15. And theire owne note vppon the ſame in theire Geneua Bible, he vtterly reiected both that tranſlation & the notes therevppon, ſaying yt vvas inhibited to be vſed in theire Church.
7. They further ſaid, that Paul was a miniſter of that Synagogue, becauſe he was a Phariſey.
8. There is no Church where there is no adminiſtracõn of ſacraments. Being preſſed that the Paſtor alone cannot make a Church, neither that vppon the death or depoſing of the Paſtor, at vvhich tyme the Church for a ſeaſon is vvithout ſacraments, as alſo that the hoſt of the Iſraelites vvere a long tyme in the wildernes without ſacraments; they only anſwered vnto the laſt, & ſaid, that the Iſraelites vvere not without ſacraments at anie tyme, becauſe they alwaies had the pillar of fire.
9. Being ſhewed that this pillar was no ſacrament of the couenant preſcribed by God to be vſed of the Church, they ſtill affirmed that the Church could not be ſaid to be without the

ſacra-

ſacraments, whiles they had theſe Sacramentall ſignes.

10. They held that Chriſt after his death deſcended into hell.

11. Do. Androes indeuored to prooue it by Coloſ. 2. ver. 15. becauſe Chriſt is there ſaid to haue triumphed ouer the principalities & powers; his *conſequent & collection* being denyed & ſhewed to be a popiſh dreame, & to haue no groundworke or warrant from this place, he ſought to eſcape by denying the engliſh tranſlation, which ſaith *and hath tryumphed ouer them in the ſame croſs*, becauſe it is in ſome copies *tryumphing them in himſelf*.

12. Being preſſed that Chriſts ſpirit was in the hands of his father, Luke. 23. 46. his bodie in the graue, therfore he could not after his death deſcend into hell. To this Do. Androes anſwered, that his ſoule being in the hand of God might be in hell, becauſe the hād & power of God was euery where; Yt was then ſaid that Chriſts ſoule was in paradiſe, & that all the ſoules of the bleſſed were then by that reaſon in hell aſwell as his, yea Chriſt his ſoule now might ſo be ſaid to be in hel likewiſe, becauſe the power of God is euery where: But Chriſt having finiſhed all his ſuffrings, & performed them vppon his croſſe. Iohn. 19. had now nothing to do in hell.

There remayned an Argument at our laſt conference without anſwere, which was this.

None can be called to a true profeſſion of faith, vvithout the preaching of the goſpell going before; But all the people in theſe pariſhes vvere receaued into your Church vvithout the preaching of the goſpell going before; Therfore they vvere receaued vvithout a true profeſſion.

13. Do. Androes here denyed the *minor*. & ſaid the people were not receaued into theire Church & had the ſacramets delyuered vnto them before they had bene taught half a yeare. Being demaunded what the people in the meane while were to be eſteemed, whether faithfull or idolatrous, whether mēbers or not members of theire Church; he ſaid, they were neither to be eſteemed faithfull nor vnbelieuers, neither members nor not members, but they where all this while in membring.

14. Being demaunded what thoſe preachers were to be eſteemed, whither miniſters or not miniſters vnto this people, they anſwered that they were miniſters.

Argument. 1. There can be no miniſter but vnto a flocke; But here by your owne ſaying vvas no flocke at this tyme Therfore theſe could be no miniſters vnto them.

15. They here denyed the *Maior*, & affirmed that there may be a miniſter without a flocke.

Argument. 2. *A shepheard can be no shepheard ouer goates or swyne, but only ouer sheepe; The ministerie of Christ cannot be set ouer infidells, or ouer anie people to take chardge or cure ouer them; vntill those people be called vnto, & haue made profession of the faith.*

But here the people were not as then called vnto, neither had made profession of the faith: Therfore the ministerie of Christ could not at that tyme be set ouer them, in that estate.

16. They still denied the *Maior*, & gaue this reason therof, because the vnbeleeuers might heare the ministerie of the Church.

Wee graunted that the vnbeleeuers might heare the ministerie of the Church, but from hence it followeth not that they had interest in the ministerie before they were members of the Church. It is one thing to heare the ministerie of the Church, & an other thing to be a member of the Church.

17. Then they brought Pauls example to proue that a ministerie might be set ouer infidells, because he was said to be the teacher of the Gentiles, & all the Apostles willed to goe and teach all nations.

To this it was answered, that Paul stood no minister neither tooke gouernment or chardge ouer anie heathen which were not called to the faith, & ioyned to the Church, still putting difference betwixt teaching the heathen the truth, & exercising a ministerie ouer them.

18. They alledged 1 Pet. 1. that the Apostle there tooke chardge & care ouer strangers.

Yt was answered that those strangers were Iewes, called to the faith, dispersed through manie regions, as the next verse. 1 Pet. 1. 2. & Iames 1. sheweth.

19. Paul wrote himself a father of the Corinths. *though ye haue manie teachers, yet haue ye but one father.*

Yt was still answered that those Corinthians were beleeuers.

Argument. 3. *There can be no communion betwixt the beleeuers & vnbeleeuers, therefore the infidells can haue no communion with the Church in the ministerie therof, or in anie spirituall action.*

Being demaunded by them what we meant by communion, we answered, such cõmunion as is spoken of *Act.* 2. 42. *in doctrine, in prayer, in the sacraments, in mutuall communicaton in all Christian duties,* & how none were receaued to this communion, before they were ioyned as members vnto the Church.

Arg-

Argument. 4. *There can nowe be no Paſtor ouer anie people by the rules of Chriſti teſtamẽt, but vvhere a mutuall couenant is made betvveene the Paſtor & the people, he bounde to teach, guide, & gouerne them, they again to obey him in the Lord: But the infidells haue made no ſuch couenant vvith the Paſtor; Therfore &c.*

20. Do. Androes ſaid, the Paſtor ought not to gouerne; that he himſelf was a Paſtor, yet no guyde or gouernor of the flocke; and that in the Church there were gouernors ouer the Paſtors, as Biſhops.

We anſwered that the word Biſhop or Ouerſeer vvas a generall name, cõmon to the Paſtor, teacher, & Elders, vvhich name importeth gouernment & care. *Phil.1.1. Act.20.28.*

21. Do. Androes here ſaid, that the vvord biſhop was not common vnto either the Paſtor, teacher, or Elders, but vnto other higher gouernors.

We anſwered, that vnto their miniſterie the name of a biſhop did not indeed accord, but only vnto their Lord biſhops, & deſired ſome proofe of this their aſſertion out of the word of God.

22. Vnto vvhich they anſwered, that all their miniſterie vvas by poſitiue lavves.

We then ſaid that it muſt needs follow, that all their religion & vvorſhip was pollitick alſo, & that miniſterie vvhich Chriſt hath not preſcribed in his Teſtament is antichriſtian.

At lentgh, after manie bitter & reprochfull ſpeaches againſt vs, vve returned againe to our former diſcourſe, & framed this Argument vnto the reſt.

Argument. 5. *The people nowe are to make choice & proofe of their Paſtor: But thei vvithout the faith cannot make choice of theyr Paſtor: Therfore &c.*

Here they ſaid that this & all owre other poſitions were fond, vaine, & fooliſh; & this was all the anſwere vve could get of them.

Mr. Hutchinſon at the breaking vp requyred me Henry Barrow to ſet downe ſome reaſons whie I refuſed to ioine vnto their Church, that the people preſent might be ſatiſfied; whervppon I ſet him downe vnder mine hand as followeth.

The reaſons vvhie I Henry Barrow cannot ioine with the Church of England, yeilded by me the 13. of the 4. Moneth.

1. The people as they ſtand are not called orderly to the faith, but ſtand mingled togeather in confuſion.
2. The miniſterie ſet ouer them is not the true miniſterie of the goſpell which Chriſt hath appointed to his Church in his teſtament.
3. The adminiſtration & worſhip of this Church is not according to the word of God.
4. The eccleſiaſticall gouernment, Courts, officers & Cannons are not according to the teſtament of Chriſt, but new & antichriſtian.

Vntill all theſe points be eyther approoued by the word of God, or reformed, I cannot conſent to ioyne vnto this Church in this eſtate.

Theſe things I witneſſe & ſubſcribe. *H. Barrow.*

I Iohn Greenwood, being demaunded by Mr. Hutchinſon whether I would ſet downe myne hád vnto this, or ells yeild ſome other cauſe of my diſlike, refuſed to do either of both, vntill he had prooued the Church of Rome to be the true Church of Chriſt as he had twiſe promiſed, & at neither of his commings would performe.

A breif

A breif anſweare to certayne ſclaunderous Articles & vngodlie calumniations ſparſed abrode by the BB^s & theire adherets againſt diuerſe faithfull & true Chriſtians her Maieſties loyall and louinge Subiectes to cullour theire owne vngodly & tyrannicall dealing with them, & to bring them into hatred both with Prince and people.

Article 1. They hold that the Lords praier or anie ſett prayer is blaſphemy, & they neuer vſe anie prayer for the Queene as ſupreame head vnder Chriſt of the Church of England.

Anſwere WE hold that the Lords praier (ſo commonly called) is ſacred & Canonicall ſcripture, cõteyning a moſt abſolute & perfect rule & growndworke wherby all faithfull prayers ought to be framed, gyuen by owr Sauyour Chriſt for the inſtruction and confirmatiõ of his Diſciples that theire prayers might be according to the will & glory of God: But that the very forme of words as they are in theis petitions were gyuẽ & inſtituted as a ſett & ſtinted prayer, or that owre Sauiour Chriſt & his Apoſtles haue euer vſed yt in that maner, we finde not in the ſcriptures, where we ſee theire prayers according to theire preſent occaſions &c. ſet downe in other words, & no mention made of ſuch preſcript & lymited saying of this as they requyre & enioyne: Moreouer, if they were as ignorant what belongeth to true prayer, or of the true vſe of this forme for prayer as they ſeeme, yet euen theyre owne practize in theire pulpyts & Liturgies doth excuſe vs thus far forth & condemne them. For her Maieſtie we praye both publiquely & pryuatly, day & night at all tymes & places according to owre duties as becommeth vs, and godwilling wyll not ceaſe ſo to do whilſt owre lyues ſhall laſt.

Article 2. That all ſet prayers or ſtinted prayers, or read ſeruice are but meere babelinge in Gods ſight & plaine Idolatrie.

TO this we anſweare that we are taught in the Scriptures (*a*) That God is a Spirit & wilbe worſhipped in Spirit & truth: we finde further in the Script. & in owr ſelues (*b*) That God gyueth to all his Children, and hath gyuen to vs his holy Spirit to help owr infirmities & to teach vs to pray according to his will in his worde: we are alſo there taught. (*c*) That we neede no man to teach vs but as the ſame anoyntinge teacheth vs of all things. moreouer we finde not anie ſuch deuiſed prayers or ſtinted ſeruice perſcribed to the Church by thoſe excellẽt & perfect workemen Thappoſtles; (*d*) neyther yet anie Commaundment

(*a*) 4 Iohn. 4.
(*b*) Rom. 8. 26.
(*c*) 1. Io. 2. 27.
(*d*) 1. Cor. 3. 11. 12. &c.

or authoritie gyuē by thē vnto the church to make, bring in, ym-
Matt.15.9. pose, or receiue, anie such stinted, deuised, & Apochripha seruice
Coll.2.20. where only the worde of God & the graces of Gods spirit ought
Gall.5.1. to be heard: For these causes we esteeme & refuse all such deui-
sed Liturgies as superfluous, will not worshipp inuentios & tra-
ditions of men, besids & contrary to Gods reuealed wordes, to the
graces of Gods Spirite, & to owr Christian libertie; Wherfore
we wonder at the ignorance of theise blynde Phareses, which
Rom.10.4. knowing neither the right ende, vse, nor meanes of prayer thē-
1. Thes.5.19 selues, yet dare in this maner teach, correct, & quench the Spirit
of God in others by ymposing the chaffe & leauen of their own
lypps vppon the whole Church, yea as a sacryfice vppon God
himself will he nyl he.

Article 3. They teache their is no head or Supreame governor of the Church of Christ: And that the Queene hath none authoritie in the Church to make lawes Ecclesiasticall.

a Ephes.1. 22.23. WE hold Christ to be the only (a) heade of his Church, &
b 1.Pet.2.13 the greatest Princes in the world to be but members of
his Church: We hold her Maiestie to be (b) supreame gouernor
of al persons estats & causes whatsoeuer with in her Dominiōs:
We renounce the Pope & all popishe iurisdictions ouer eyther
Conscience, Queene, or Contrye, and we acknowledg no other
Prince, potentate, or power forreigne, or Domestical, Eccleasiasti-
call or Ciuill, to haue anie superiour or equall authoritie with-
c Deu.18.15 in her Maiesties Dominions: We hold Christ to be the only (c)
Matt.17.5. Lawgyuer in his Church, and that he hath already (beinge the
Acts.3.22. (d) Sonne, & as faithfull in his howse as his seruant Moses in
d Heb.3.6. his Tabernacle) established sufficient Lawes for the gouerment
e 1 Cor.2.16 of his Church vnto the worlds end in his last (e) will & Testa-
ment; which no Prince, nor all the Princes in the world nor the
f Gal.3.15. whole Church may (f) alter (g) add vnto or take from, vppon the
g Deu.4.2. paynes contayned in the Scriptures. But both Prince & people
Rem.22.18. ought with all their endeuour, as farr as the Lorde hath gyuen
19. them knowledge & meanes, to put the same in execution.

Article 4. They teache that a lay man may beget faith, And that vve have no vvorde of publique administration.

a 1.Pet.2.5. WE know not what you meane by your old popish ter-
Rem.1.6. mes of lay men, we holde al true beleyuers Eccleasiasti-
call & (a) spirituall, yea and that anie such beleyuer may beget
faith, and for euident proofe thereof referr you to these places

of

of ſcripture Luke. 10. 1. &c. Luke. 8. 39. Acts. 8. 4. Acts 11. 19. &c. Acts. 18. 26. 1 Corin. 14. enter 1 Corinth. 7. 16. Phil. 2. 15. 16. 1 Pet. 3. 2. 1 Pet. 4. 10. 2 Tim. 2. 2. 1 Theſſa. 5. 11. &c. Iam. 5. 19. 20. which ſhall eyther inſtruct or cõuince your herein. Yet hold we the publique adminiſtracõn of the word by PASTORS, TEACHERS and the PROPHETS in the church by far, & without all compariſon more excellent, more bleſſed, & more to be deſired, and iudg your ſynne and iniquitie by ſo much the more heynouſe and euen come to the full, in that you ſo bitterly with all your gall and ſpyte reſiſt the holy ghoſt, by hindring vs his ſeruants from proceeding to ſo heauenly & gracious meanes of owr ſaluation, and earneſtly with all your forces oppoſe your ſelues againſt God, in that you will neither enter your ſelues into his kingdome nor ſuffer ſuch as would.

a 1. Theſ. 2. 15. 16. Mat. 23. 13.

Article 5. They condemne all comming to Churche, all preaching, all Inſtitution of Sacraments, and ſey that all the Miniſters are ſent by God in his anger to deceaue the people.

THe Lord condemneth, and we according to his Commaundement ſhunne all falſe Churches, falſe & deceitfull preaching, and falſe Inſtitutions of Sacraments, and we beliene as the Lord hath ſaid (a) that all falſe Miniſters are ſent of God in his wrath to deceaue the people, of which ſorte we proteſt, your publique parriſh aſſemblies as they ſtand in this Confuſion, diſorder, and Idolatrie, your publique preaching, Sacraments, and miniſtrie to be, and are ready by the manifeſt euidence of Gods vndoubted word to approue the ſame to your faces, if anie Chriſtian audience or indifferent tryall might be granted.

a 2. Theſ. 2. 10. 11. 12. Reu. 13. 13. 14. Reu. 19. 20.

Article 6. They affirme that the people muſt reforme the Church and not tarye for the Magiſtrate, And that the Primatiue Churche ſued not to Courts or Parliaments, nor vvayted vppon Princes pleaſures; But vve make Chriſt to attend vppon Princes, & to be Subiect to their lavves and gouernment.

VVE goe not about to reforme your (a) Romiſh Biſhopricks, Deanes, officers, Aduocates, Courts, Cannons, neither your popiſh Prieſts, halfe-Prieſts, Miniſters, all which come out of the bottomleſſe pyt: But we leaue thoſe merchantmen & their wares with the (b) curſe of God vppon them vntill they repent: We are alſo taught in the word, that the kingdome

a Iſa. 6. 26. Iere. 51. 9. 26.

b Ier. 50. 15. 16. Reu. 18. 6.

kingdome of God commeth not by (e) obſeruation, neither is brought in by the (d) arme of fleſh, but by the ſpirit of God, and by the power of his worde (e) working in the harts of all Chriſts faithfull ſeruants true repentance from deade workes and all things that diſpleaſe the Lord euen as ſone as they are reproued vnto them by his worde, as alſo a true conuerſion of theire harts and ſoules vnto the Lord, with an earneſt loue, continuall zeale, and ready deſire to put in practiſe what ſoeuer the Lord ſheweth them to be his will in his worde without all (f) delaye or (g) excuſe whoſoeuer forbyd or Commaunde the contrary: We are to obey God rather then men, and if anie man be ignorant let him be (h) ignorant ſtil; We are not to ſtay from doing the Lords Commaundement (i) vppon the pleaſure or offence of anie.

e Luke. 17. 20.
d zach. 4. 6. Iſay. 40. 10 Iere 17. 5.
e Mat. 3. 3. 8.
f Luke. 9. 59. &c.
g Luke. 14. 18. &c.
h 1. Cor. 14. 38. Reu. 22. 11.
i Mat. 15. 12 &c. Gal. 1. 10.

Article 7. That the Booke of common prayer is a pregnant Idole and full of abbominations, a peice of Sowvynes fleſh, and abbomination to the Lorde.

VVE haue ſhewed in owr anſweare to your ſecond Article what we thinke of all Apocrypha & deuiſed Liturgies, when they are brought into & empoſed vppon the Church: But ſeinge you are ſo zealous for the ſyluer ſhryne of your DIANA, and wayle for your Portuiſe, we affirme it to be as you report a (PREGNANT IDOLE) which hath in it an infinite ſorte of Idols, & is full of abhominations & bytter fruite. As may appeare by the double Idols of your ſolempne & double feaſts of your hollomaſſ, Chriſtmaſſ, Candlemaſſ, Eaſter, Whitſontyde, Trynitie ſonday &c. Your Lady dayes, Saints dayes with the Eaues, feaſts faſts, and deuiſed worſhipp vnto them, which fill a great part of your booke, Alſo your lents, Rogacõns, aſh-wenſdayes with the bitter curſings & comminations, Your mawnday & holy Thurſdayes, your goodfrydayes with their peculiar worſhipps, Your deuiſion of the yeare into your Aduent, Septuageſima, Eaſter and trinety Sonday with theire Collects & worſhipps ſeruinge to euery weeke in the yeare, yea to euery day in the weeke, except ſuch feaſts & Dayes as are aboue named, To all which you add your blaſphemous abuſe of the Scriptures ſhredding and rendinge them from theire naturall ſence & true vſe, to bende & applye them to Your Idole feaſts & dayes; Your abhominable Collects ouer, for, & to the deade, Your celebrating dayes to Angells, as your Michaells day, your making Archangells there and making Michaell a Creature. As alſo your high prophanacõn of the Sacraments peruerting changing & corrupting the holy inſtitutiõ of Chriſt with your popiſh deuiſes, ſigẽs, Godfathers, Godmothers, with theire ridiculous dialogue betwene Prieſt, Cleark, Godfathers, Godmothers, & the infant, and

and the raſhe, vndiſcreete, and vnpoſſible vowe of the ſaide goſſipps, Your purifications, & Churching of the Woman, with her offring then for her ſelf, & at the Chriſtnings (as they call it) for the Childe, your haſtie baptiſme by the midwifes, your biſhopping or ſecond baptiſing of Children; Neither is the other Sacramēt free frō your pollutiōs, It is ſold for 2 pence a head, th'inſtitucōn of Chriſt broken and chāged in the delyuery, a ſtagelike Dyalogue betwene Prieſt, Cleark, people added, new Apochrypha lawes and iniunctions added, to the Prieſt to ſtand at the North end of the table &c. to the people to kneele, verſe & Collect in their appointed tymes & tornes. Moreouer your popiſh & Idolatrous houſling the ſick with this Sacrament, Thus proſtituting & ſelling both Sacraments to the opē vnworthie & their ſeede; As alſo your popiſh maner of viſiting & pardoning the ſyck, wherwith this your booke ſwarmeth, as with ſondry peculiar errours, which were euen a wearynes to report much more to confute: Yea we doubt not but that theſe which we haue named do appeare to all men which haue anie ſparke of light in them, to be moſt groſſe Idolatries & heinouſe blaſphemies, as wherby the honour which is due to God is gyuen to Creatures, God is worſhipped after the deuices and fantaſies of men, & not after his reuealed will in his worde, Gods name highly takē in vayne, the holy Scriptures prophaned, the Sacraments ſacriligiouſlie abuſed, yea euen the office of God taken from him and gyuen to an impiouſe Prieſt. If you doubt of anie of theſe things let your Portuiſe this ſeruice booke be but brought & tryed by the worde of God (wheras now it is ſett vpp as the Idole of Indignation & Dagons ſtump aboue the worde of God) and you ſhall finde theſe things to ſtand thus & worſe then we report. And now you ſhould not thinke it ſtrange that it is termed a peice of ſwynes-fleſh; Let it be brought to the old vſuall maſſ-booke, and ſee if you finde it not a Collop of that fowle mezeled hogg howſoeuer it hath lighted into ſome conning Cooks handling that hath finely mingled & interlarded it to the pollecies of theis tymes that it might pleaſe both ſorts, aſwell the new forward proteſtants of theis dayes, as thoſe that lyked the old relygion (as they terme it) beſt; Innouation (eſpeacially to Chriſts Teſtament) was then (as well as now by owr polletique Deuines) held dangerous to the Common wealth. Well as we ſayd you ſhall finde it a peyce, nay a pyg of that Swyne, now growen to a greater age, euen to th'encreaſe that you ſee; And

wee doubt not, if you bring it to that beaſt the parent, yt wil acknowledge as much, yea we haue crediblie hearde by ſome of no ſmall accompt, that the Popes holynes himſelf hath offred to ratifie this Booke, miniſtrie &c. if ſo be we would receaue him as our Arch-B: And this you know that Swynesfleſh was forbidden by Gods lawe both to ſacrifice & dyet, It was an abhominacõn both to God & man as then, and ſurely if it were ſo in the Tipe, it is much more now in the ſubſtance.

Article 8. They ſay it is a greater ſynne to go to the Church to publique prayer, then for a man to lye with his Fathers wife.

THe firſt is groſſe Idolatrie & high ſynne againſt the whole firſt Table; The ſecõde is an horrible abhominacion againſt the Lawe of God & of Nature, not ſo much as to be ſpoken or thought of by anie chaſte or Chriſtian hearte, much leſſe in this maner compared: But it is euen ſhame to heare or repeate thoſe things you are not aſhamed to publiſh, much more which manie of you commyt in ſecret.

Article 9. Thoſe that will not refraine from our Churches, preaching, or ſeruice they gyue vnto the Deuyll and excommunicate.

a 1. Cor. 5. 12.
b Act. 2. 41 42.
2. Cor. 6. 17
c Rom. 16. 17.
1. Tim. 6. 3. 5.
Tit. 3. 5.
2. Tim. 3. 5.
2 Theſ. 3. 14
d Mat. 18. 17,
2 Cor. 2. 7. 10.
e 1 Cor. 5. 4
f Ioſu. 7. 12. & 22. 16. 17. 18.
1 Cor. 5. 6.
Heb. 12. 29.
2 Pet. 2. 4. 5.

AS we meddle not neither haue anie thing to do to iudge them that are (a) without, ſo receaue we none as (b) members of our Congregation, but ſuch as hauing left all falſe aſſemblies where God is not rightly worſhipped, ioyne themſelues vnto vs to ſerue God togeather according to his worde, and to leade our lyues in his holy faith & feare: If anie of theſe fall into (c) errour, apoſtacy, Idolatry or anie other knowẽ ſynne, and will not be reduced by Chriſtian admonitions exhortations &c. therunto belonging, ſuch obſtinat offendors then, we togeather (according as we are Commaunded of God) by the power of our Lord Ieſus Chriſte (which he hath (d) left vnto his Church) (e) delyuer vnto Sathan in the name of our Lord Ieſus Chriſte, for the humbling of the fleſh, that their ſoules might be ſaued in the day of our Lord Ieſus; this beinge the laſt remedy God hath appointed, the laſt duetie we can performe to them for their ſaluation: The neglecting wherof as it ſhould be to their hurt, ſo ſhould it be to the chardge of the (f) whole Church before the Lord, who is a ielouſe God, euen a conſuming fyre.

10. They

Article 10. They hold it not lawfull to baptise Children among vs: They haue no Sacraments among them.

WE neither condemne nor neglect the Sacraments, being ministred by a lawfull Minister to the faithfull & their seede according to Christs institutiō: In that we refuse your Sacraméts it is for your wilfull prophaning & prostetuting them to all commers, for the defaults of your assemblies, worship ministrie, and the heinouse breach of Christs Institucōn &c. In that we haue no Sacraments amongst vs it is not by our default (whose soules gaspe & bray after them) so much as by your barbarous crueltie & Tyrannicall dealing with vs, who will not suffer vs to assemble not so much as to see one annothers faces by your goodwills, hunting, pursuing thē abroade, persecuting, confiscating, shutting vpp close prisoners them you get into your hands: Wherfore we with the Prophet Dauid, euen crye out vnto our God against such wylde Boares as thus destroy the tender vines, against such cruell tyrants as persecute vs into the wildernes, and keepe vs from the comfort of the worde & Sacraments in th'assemblie of the Saints by their open force & pryuie sclaunders.

Article 11. They refuse to take an oth to be examined.

WE refuse not reuerently to sweare by the holye (*a*) name of God before a lawfull Magestrat vppon iust occasion according to the worde of God: But we haue iust cause to refuse that vngodly rash and vnlawfull oth, (*b*) by or with their booke &c. offred & enforced by theis BBs. at their pleasure vppon euery occasion to euery one that commeth before them after the manner of the Spanish Inquisition, expresslye contrarie to the word of God, the Lawes of this land, & derrogatorie to her Mats. prerogatiue royall, her Crowne & dignitie.

a Deu. 6. 13 Ier. 4. 2. Heb. 6. 16.
b Amos. 5. 14. Zeph. 1. 5. Mat. 5. 34. 35. 36. 37. Mat. 23. 16 &c.

Article 12. They will not marrie amongst vs in our Churches, but resort to the Fleet & to other places to be married by one Greenwood & Barrow.

WE finde not in the scriptures the gyuing & ioyning in matrimonie to be an action of the Church, neither to be restrayned or to belōg to the ministers or Pastors office: Wherfore seing the actiō is meerely Ciuile wee see not whie we may not after the (*a*) examples of the godly in the scriptures marrye in all (*b*) places, at all tymes in the Lord by the direction or con-

a Ruth. 4. 9. 10. 11. 12. Iohn. 2. 1. 2.
b Heb. 13. 4 1. Cor. 7. 9. 1. Tim. 4. 3.

consent of Parents, (vnleſſe it be by their owne manifeſt defaults) before faithfull witneſſes &c. Neither haue the men (whome you here vntruly ſclander) taken vppon them to marry anie, or executed that office otherwiſe then togeather with other faithfull to wytneſſe the ſame and to praiſe God for yt.

Pſal.52.

3 *Thou doſt loue Euill more then good, Lies more then to ſpeake the truthe.* Selah
4 *Thou loueſt all vvordes that may deſtroy, o deciptfull tongue*
5 *So ſhall God deſtroy thee for euer, he ſhal take thee and pluck thee out out of thie Tabernacle, and root thee out of the land of the liuing:* Selah
Let the lying lips be made dumbe vvhich cruelly, prynely, and ſpitefully ſpeake againſt the Righteous. Pſal.31.18.

YEt as greate paynes as theſe men haue takē by theyr cloſe impriſoning, opē rayling, and pryuie ſclaundering to convince owr errors & inſtruct owr Conſciences, they haue left out & not acquainted you all this while with the greateſt hereſie we hold, & that is, that her Maieſtie hath as good right to the perſonages, gleabe lands, Biſhopricks, Prebendaries, and all other cathedrall collegiat Church lyuings, as her Maᵗᵉ Father of moſt famouſe memorie king Henry the Eight had to the Abbies, and that it ſhalbe as greatly to the glorie of God, the good of Chriſts Church, the benefit of her Maieſtie & the whole land to diſſolue theis now, as the diſſolucōn of the Abbies was in the tyme of her Maieſties Father. The Abbies & theis had both one originall, they ſprang all from one fountayne; Now the ſcripture (*a*) ſaith one fountayne ſendeth not out bitter & ſweete water, men gather not grapes of thiſtles; As for (*b*) Tythes they belonged to the Leuiticall prieſthode, and to the ſeruice of that Temple, and therfore ought now to be abolished. Set ſtipends haue no ſtay to leane vppon in the ſcriptures except (*c*) MICHA his Prieſt help to prop them vpp. Owr ſauioure Chriſt (*d*) & his Apoſtles perſwaded to ſufficiencie but appointe not neither will them to (*e*) condicōn for anie certentye: this is the matter that boyleth in thier ſtomacks, & will by no meanes be digeſted, this is hit that toucheth to the quicke, and maketh all the ſyluer ſaints in this land aſwell tything prieſts as hyred lecturers thus to beſtur them, leaſt their portions ſhould be reproued; They would gladly haue their portions improued, the one ſorte in ſeeking to haue perſona-

a Iam.3.11. 12. Mat.7.16.
b Nom. 8. 18.24. Heb.7.12.
c Iudg. 17. entier. Iudg.18.19. 20.
Iude.11.
d Mat.10.8 9.10.
1. Tim.6.8.
g 2. Cor.2.17
1. Theſſ.2.5

ges

ges impropriat reſtored, th'other ſort in ſuing to haue the Bi hoppricks reformed by cõuerting their lyuings from them to their ſeruants the preachers; Both labour in vayne, DAGON of the Philiſtims cãnot ſtãd before nor with the Arke of God, the head & the hands are cut of, the ſtump muſt follow after; The ſtone that was cut without hands hath ſmytten & broken their Image, euen that ſtone which theſe euill buylders refuſed wherat they ſtumble and are offended, is appointed the cheife of the corner; his poore ſaints whome they ſo deſpiſe & perſecute ſhall bring yt forth with ſhouting & ioye, and crying GRACE GRACE vnto yt, maugre all their turning of Deuices; yea euen the Children in the ſtreet ſhall welcome Chriſt into his Church ſaying HOSANNA to the Sonne of Dauid, whē he ſhall take vengeance of his enemyes, & of all ſuch as would not that he ſhould reigne ouer them. That nation & kingdome which will not ſerue hym ſhal periſh, and thoſe nations ſhalbe vtterly deſtroyed, for all the kingdoms of the world are owr Lords & his CHRISTS & he ſhal raigne for euermore; *Toere is no connſell, nor ſtrength, nor polycy againſt the Lord.*

1. Pet. 2. 8.
Zach. 4. 7.
Mat. 21. 16.
Luk. 19. 27.
Iſay. 60. 12
Reuel. 11. 15

Bevviſe therfore novv ye kinges, be learned al ye
Iudges of the earth.
Serue the Lord in feare and reioyce in trembling.
Kiſſe the Sonne leaſt he be angry and ye periſh in the vvay,
vvhen his vvrath ſhall ſodenly burne
bleſſed are all tha: truſt in hym.

EXPECT theyr other Conferences with all poſſible ſpeed:

FINIS.

Faults eſcaped in the printing.

for thruth reade truth.
& for wne reade owne. page 3.
for aimiſſe reade amiſſe. pa. 4.
for them reade then. pa. 11.
for babtiſed reade baptiſed. pa. 12.
for note reade noted. pa. 13.